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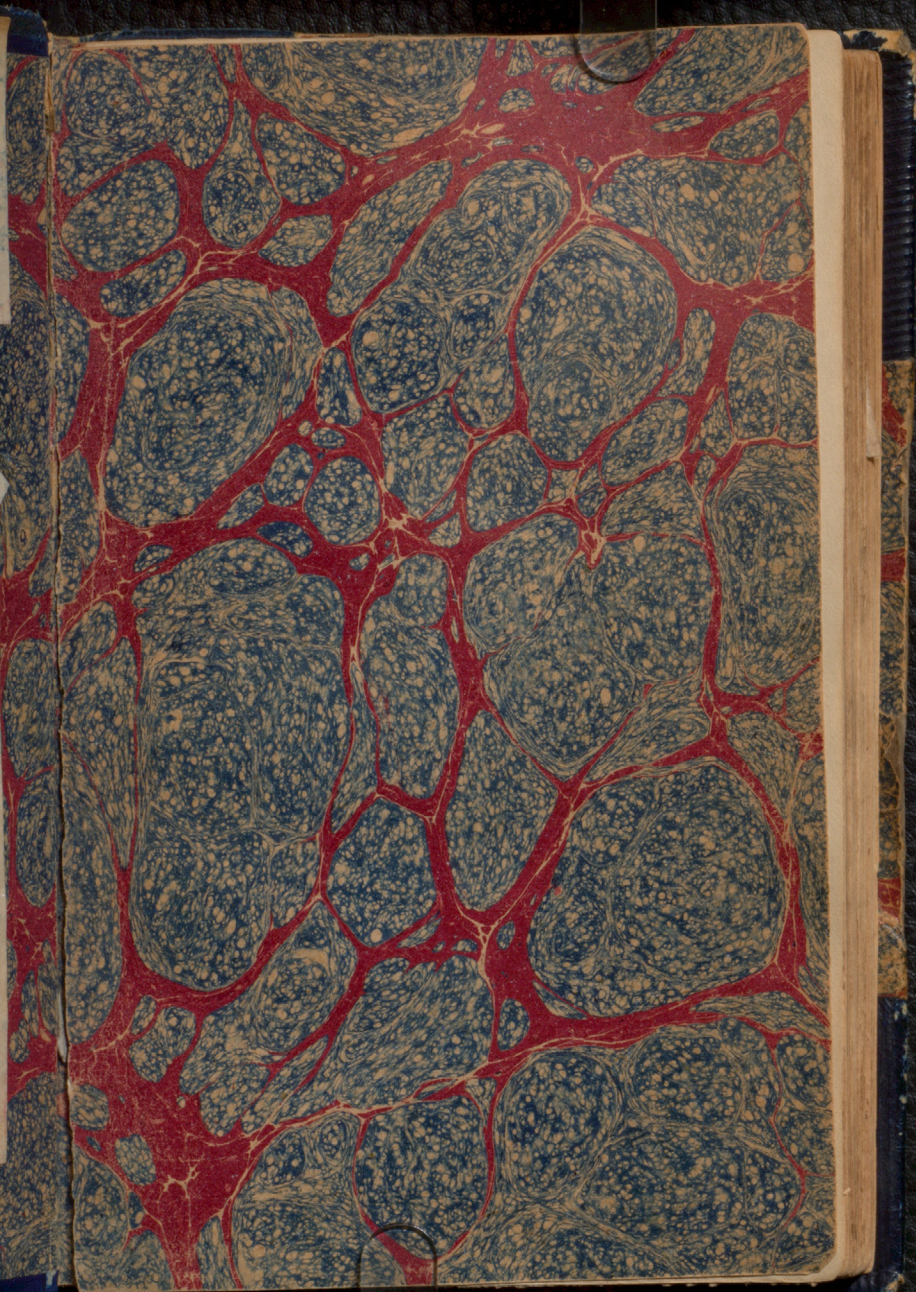
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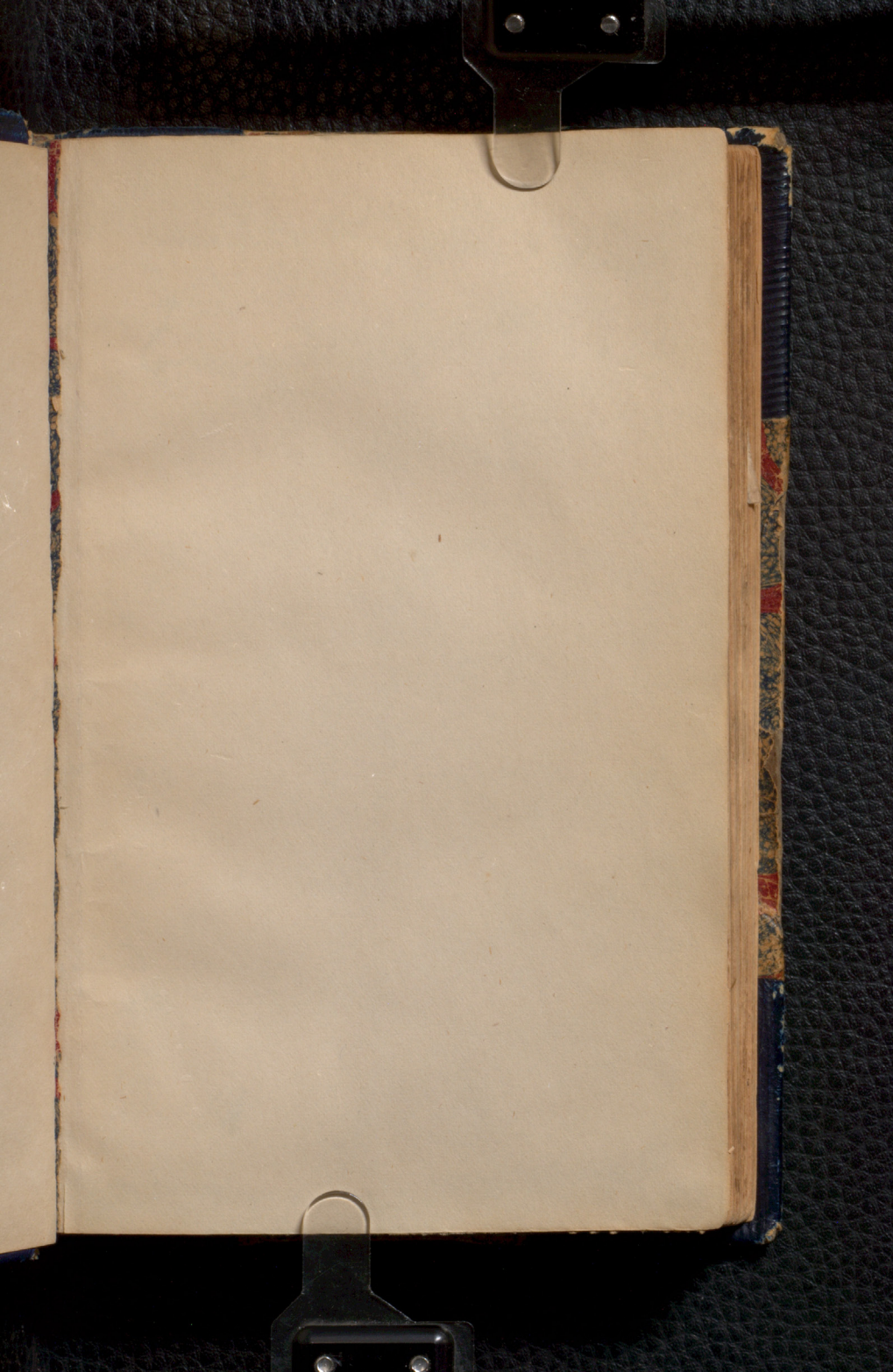
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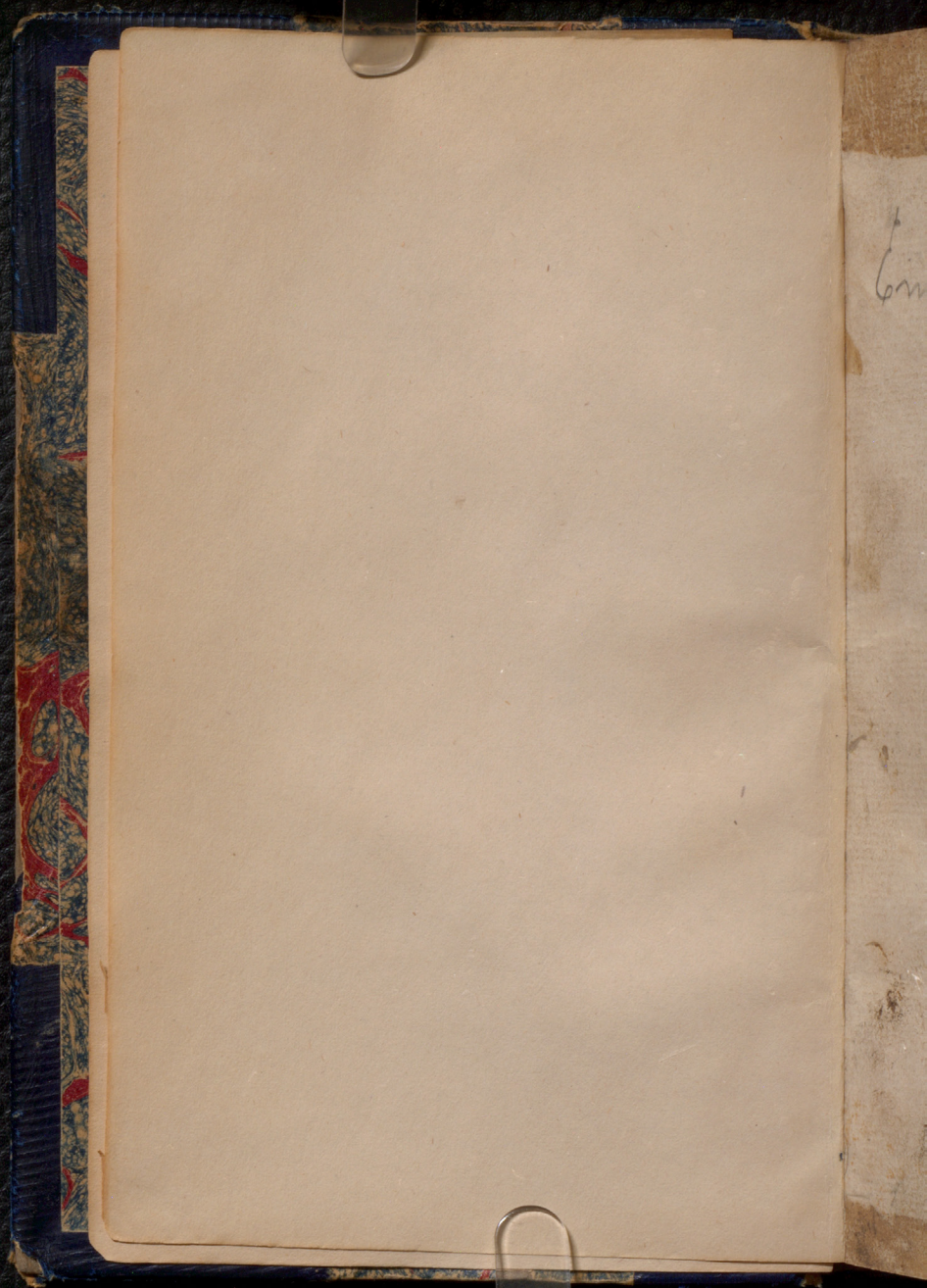
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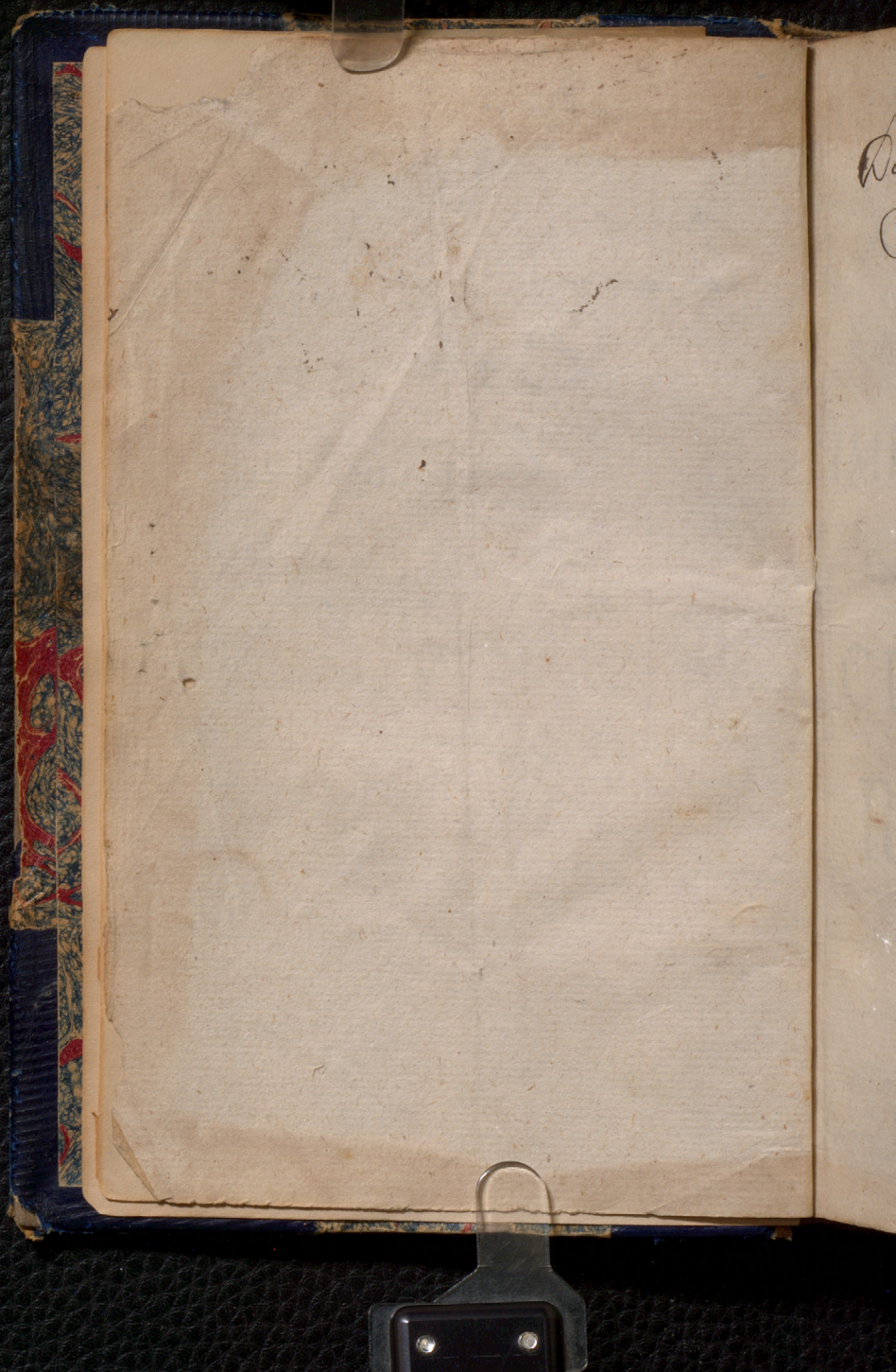
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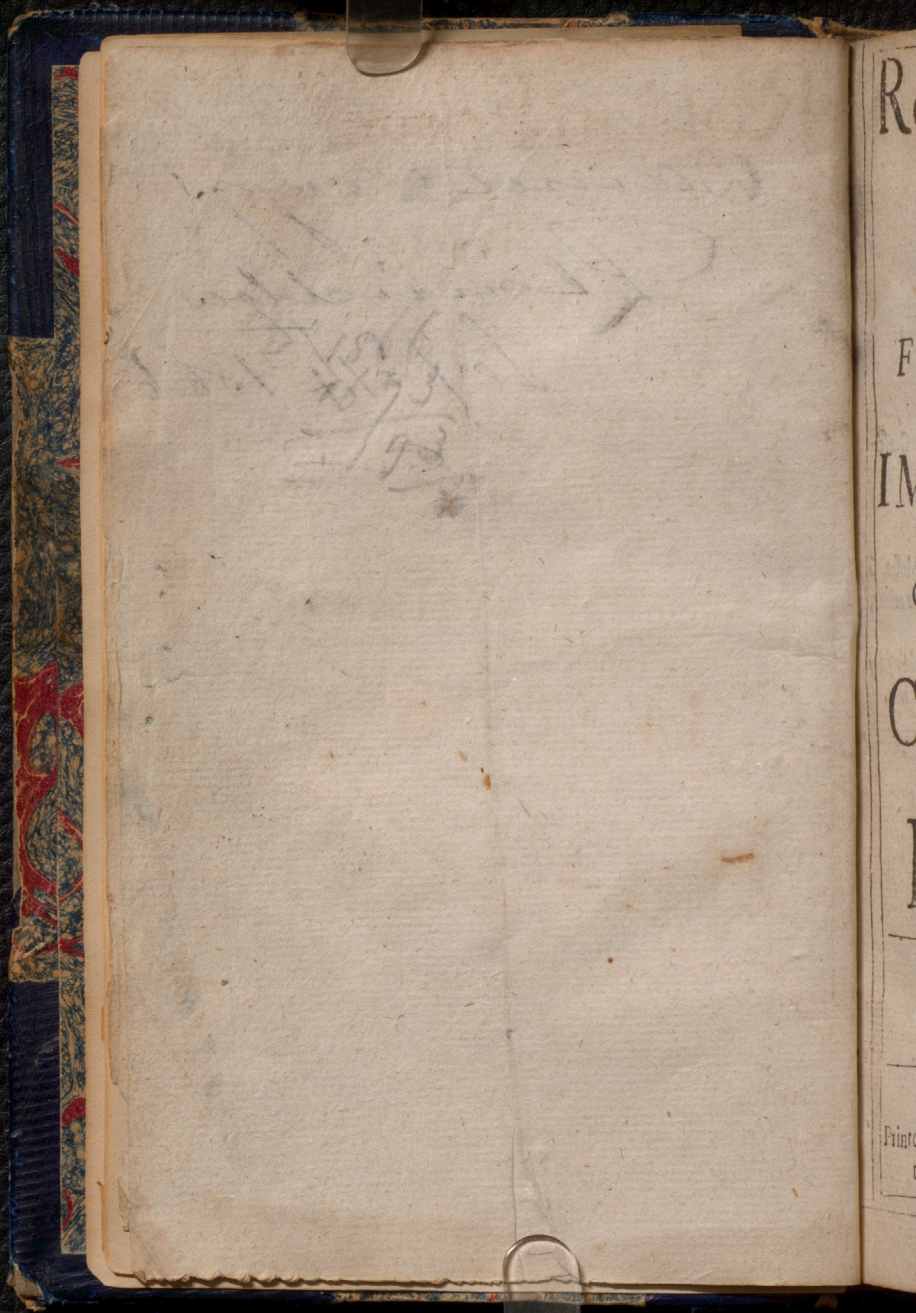


Daniel Higgs

Plainsboro

Sept 14th 1866

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Printed

Roman Forgeries

Or a TRUE

ACCOUNT

OF

FALSE RECORDS

Discovering the

IMPOSTURES

AND

Counterfeit Antiquities

OF THE

CHURCH

OF

ROME.

By a Faithful Son of the Church
of ENGLAND.

LONDON,

Printed by S. and B. Griffin, for Jonathan Edwin at
the three Roses in Ludgate-Street, 1673.

1673.

*R. Mackay
J.S.C.
1880.*

McGILL COLLEGE
MONTREAL

1 Tim. 4. 2.

Speaking lies in Hypocrisie, having their Conscience seared with an hot iron.

2 Tim. 3. 8, 9.

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the Faith.

But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

TO THE
RIGHT HONORABLE
S^r ORLANDO BRIDGEMAN

K^NIGHT and B^ARONET

One of

HIS MAJESTIES

Most Honourable Privy Council ;

The AUTHOR

Devoteth his best Services

AND

DEDICATETH

The V^SE and B^ENEFIT of his
Ensuing Labors.

TO THE

RIGHT HONORABLE

SIR LEONARD BLOMFIELD

opposed the sixth Council of Car-

thage, which was a council

among whom the great Augustine

is acknowledged to be one of the

matter of the apostles, I have the

first place by that irregular

to the Bishopric of Exeter

they afterwards claimed for

coming from him before the Council

they obtained the consent of the

father upon the agreement signed

at Nice, which was by the Bishop of

Carthage, Alexander and Constantine

and by the great Council of Car-

thage, directed to be followed

as by the Council of the undivided

of the Nicene Council

A Premonition.

THe Bishops of Rome, in the persons of Zozimus, Boniface, and Celestine, Successively opposed the Sixth Council of Carthage, consisting of 217 Fathers (among whom the great S. Augustine is acknowledged to be one :) in the matter of * Appeals : which was the first step made by that irregular Chair, to the Exorbitant Supremacy which they afterward claimed. In vindicating that Claim before the Council, they produced two counterfeit Canons, fathered upon the Oecumenical Synod at Nice ; which were by the Records of Carthage, Alexandria and Constantinople, in the presence of all those Fathers, in the sixth Council of Carthage, detected to be forgeries, as well as by the Tenor of the undoubted Canons of the Nicene Council it self.

*viz From
all the
world to
the Roman
Chair.

A PREMONITION.

which are contrary to those by the Roman Church pretended; and so they were esteemed by the Fathers in that sixth Council, who were startled at the sight of those New unheard of Monsters, at their first Publication, above 1260 years ago.

Upon this Passage, I redoubled in the Book an observation (to make it more remarkable,) which you will find cap. 2. pag. 9. to this purpose, That in the first General Council of Nice it was ordered, that the chief in every Province should confirm the Acts of his inferior Bishops: And if any Trouble did arise which could not be decided by the Metropolitan, Provision was made Can. 5. (in words so clear and forcible, that none more plain can be put into their places) that the last Appeal should be made to Councils, and that the Person condemned in any Province should

not

A PREMONITION.

not be received, if he fled to others. *That Parenthesis* (In words so clear and forcible, that none more plain can be put in their places) relates to the **CANON** it self: which here follows that you may see how forcible it is, and how much plainer then the very Words into which I had contracted it. It is worthy your Consideration, as on of the most Important Records in Antiquity, consented to by all the Popish Compilers of the Councils themselves.

Can. 5. Concerning those that are Excommunicated, whether in the order of the Clergy or the Laitie by the Bishops in every several province, let the Sentence prevail according to the Canon, that they who are cast out by some be not received by others, But let it be required that no man be excluded the Congregation by the Possanimitie, or contention, or any

This is the Canon opposed by the Forgeries.

A PREMONITION.

such vice of the Bishop. That
this therefore might more decently
be inquired into, we think it fit,
that Councils should every year
throughout every Province twice
be celebrated, that such Questions
may be discussed by the Common
Authority of all the Bishops assem-
bled together. And so they that
have evidently offended against their
Bishop, shall be accounted Excom-
municated according to reason, by
all ; till it pleaseth the Community
of Bishops to pronounce a milder
Sentence on such. But let the Coun-
cils be held, the one before the *Qua-*
dragesima before Easter, that all dis-
sentation being taken away, we might
offer a most pure Gift unto God :
and the second about the middle of
Autumn.

*Had the Canon said, The last Ap-
peal shall be made to Councils ; they
that are accustomed to such shifts without
blushing*

A PREMONITION.

blushing, might easily have evaded the Words, by affirming the Bishop of Rome to be particularly excepted, without any need of expressing the exception; because by the general and Tacit Consent of all, he is above the Limits of such Laws, and above the Authority of that, and all other Councils. Thus they might still render the matter doubtful by their Subterfuges and Pretences; as indeed they do, in evading one expression of the Canon it self. For whereas the Fathers say, Let the Sentence prevail according to the Canon, that they, who are cast out by some, be not received by others: Those Popish Hirelings make an exception of the Bishop of Rome, where the Oecumenical Synod maketh none: and might as well except him here, though the Council had said in terms, The last Appeal shall be made to Councils. For the last Appeal to any subordinate Authority, over which the Council had any Legislative Power, was ordered, they might

A PREMONITION.

might say to be made to Councils: But the Bishop of Rome being the Head of the Church, and having the supreme Authority over all Councils was not thought of in this Canon: nor was it fit he should be at all mentioned, because that would imply he was under their authority. The Prodigious Height of their usurped Claim being their sole Defence and their incredible Boldness the amazement of ignorant People, which is their chief security,

But the Council adding to the former expression this clause, That Councils should every year, throughout every Province twice be celebrated (for this very end) that such Questions may be discussed by the common authority of all the Bishops assembled together: it puts an end to the business: especially when they add, That they who have evidently offended their Bishop, shall be accounted excommunicated according to reason,
till

A PREMONITION.

till it pleaseth the community of Bishops to pronounce a milder Sentence. *But that which renders it most plain and forceable, is this, Let the Councils be held, the one before the Quadragesima before Easter, that all Dissention being taken away, we might offer a most pure Gift unto God. And the second about the middle of Autumn. All the wit in the world could not have invented a more clear and apparent provision, against the Roman Bishops absurd and impudent Pretences. No evasion (I think) can possibly be made there from; when it is once noted and understood. For the Bar put in against the Pope, is not here in Words, but Things. It implies that the Controversie must be fore Easter be fully determined: The very end of calling such a Council, and holding it then being the taking away of all dissention, that we might offer up a most pure Gift or Sacrifice to*
God:

A PREMONITION.

God: that is, That Unity being restored to the Church at that time, we might receive the Sacrament in Peace and Charity. Whereas, if after the Sentence of the Council, the business were to be carried to the Court of Rome; Suits and Quarrels could not be ended against Easter, but would be lengthened in many Provinces, beyond Easter; both by reason of the Seas and Regions, to be passed over by old and Crazy Persons, such as the venerable Bishops were, before they could come from their own Countries to the Roman Chair; and by those Prolatory delays they might find there, the matter being wholly referred to the Popes pleasure.

The Variation of the Letter in the Book, made my Note on this place look too like the Text of the Council it self; which for as much as it happened in a most weighty Place, I could not with a good Conscience let it pass, without acquainting the Pious Reader with the
same

A PREMONITION.

same. Though the Letter of the Canon it self (to prevent mistakes) is faithfully translated afterwards page 26, and 27. Yet without giving this Gloss upon the Canon; which was the occasion of this Premonition, because so necessary to a clear and full understanding of all the procedure.

This Note is the more weighty, because the Nicene Council is confessed on both sides, (by us for its own sake and its conformity to the Scriptures, by the Papists, for the Popes, that have ratified it,) to be of great Authority; next to the Holy Bible, the very first, and most indisputable that is. Yet this Canon laid in the foundation, utterly overthrowes all the following Pretences and Forgeries of the Roman Bishops. Which I beseech the Reader to examine more perfectly. For though by many Arts and long Successes, the Bishop of Rome has ascended to an Ecclesiastical Supremacy; and a subtile Train of Doctrines, is laid, to make him the Uni-

A REMONITION.

versal Monarch of the World, as much higher then the Emperour, as the Sun is greater than the Moon, as they expresse it : Yet the Sentence of an Eminent * Divine well acquainted with these Affairs in a late Sermon preached before the Lord Mayor and Court of Aldermen in the City of London, and now published, is very true, The Supremacy of the Roman Church was a mear Usurpation, begun by Ambition, advanced by Forgery, and defended by Cruelty.

* Dr. Stil.
Sermon on
Acts 24. 17.
pag. 45.

ERRATA.

THE Reader before he enters upon the Book is desired to correct these, as the principal Errata's, with his Pen. Page 35 line 15 dele now p. 43 l. 21 r. love of the world that. p. 55 for Councils r. Statesmen p. 66 l. 16 aft. Magdenburg r. and. p. 83 l. 21 for 1635 r. 1535. p. 104 l. 16 for fit r. fift. p. 107 l. 10 for 1618 r. 1608. p. 109 adde in the Margin 11. p. 137 l. 7 r. Right use of the Fathers. p. 157 l. ult. r. Transmitt. p. 172 Cap. 15. Contents : for Falsity r. Falsely.

AN
ADVERTISEMENT
TO THE
READER!

Irenaeus, one of the most Ancient Fathers, Scholar to S. Polycarp, S. John's Disciple, in his Book against Heresies, giveth us four notable marks of their Authors: First, he sheweth how they disguise their Opinions; *Error never shews It Self*, Iren. Pro-
saith he, *lest it should be taken naked; but* *em.*
is artificially adorned in a splendid Man-
tle, that it may appear truer than Truth it
self, to the more unskilful. 2. That having *Lib. 1.*
Doctrines which the Prophets never preach- *cap. 1.*
ed, nor God taught, nor the Apostles deli-
vered, they pretend unwritten Traditi-
ons: Ex non Scriptis legentes, as he phra-
seth it. 3. *They make a Rope of Sand, that* *vid.*
they may not seem to want Witnesses; pas-
sing over the Order and Series of Writings,
and as much as in them lies, loosing the
Members of the Truth, and dividing them
B from

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Lib. 1.
cap. 17.

from each other : for they chop and change, and making one thing of another, deceive many, &c. But that which I chiefly intend is the fourth ; They bring forth a vast multitude of *Apocryphal and Spurious Writings*, which themselves have feigned, to the amazement of Fools ; and that those may admire them, that know not the Letters (or Records) of the Truth. How far the Papists have trodden the foregoing Paths, it is not my purpose to unfold, only the last, the Heretical pravity of *Apocryphal and Spurious Books* ; how much they have been guilty of imposing on the World by *feigned Records*, I leave to the evidence of the ensuing Pages ; which I heartily desire may be answerable to the Merit of so great a Cause.

Vincentius Lirinensis, another eminent Father, praised by *Gennadius*, died in the time of *Theodosius* and *Valentinian*. He wrote a Book against Heresies in like manner ; wherein preparing Furniture and Instructions against their Wiles, he at first telleth us, that *the Canon of the Scripture is alone sufficient* : Then, that *the concurrence of the Fathers is to be taken in*, for the more clear certainty of their sense and meaning. Upon this latter point he saith afterwards, *But neither are all Heresies to*

to the Reader.

be assaulted this way, nor at all times, but vin. Lit.
cap 39.
only such as are New and Green: to wit, when they first spring up, before they have falsified the Rules of the Ancient Faith, while they are hindered by straitness of time, and before (the Poyson spreading abroad) they have endeavoured to corrupt the Writings of the Fathers. So that Hereticks have inclination enough, where they are not hindered by straitness of time, to corrupt the most Ancient Writings of the Church: For which cause he further saith in the same place, *But Heresies that are spread abroad, and waxen old, must not be set upon in this sort, because by long continuance they have had opportunity to steal away the Truth. Whatsoever Profanenesses there be therefore, either of Schismes or Heresies that are grown Ancient, we ought in no case otherwise to deal with them, then either to convince them, if it be needful, by the Authority of the Scriptures only; or at least to avoid them, as convicted of old, and condemned by Universal Councils.*

In this Admonition the Father informs us of two things: First, that it is possible for Errour to prevail and spread abroad; to continue long, and wax old: Secondly, that having gotten possession of

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Books and Libraries, it may falsifie the Rules of the Ancient Faith and steal away the Truth, by corrupting the Writings of the Fathers. In which case, he will not have the Controversie decided by the Fathers, but by the Scriptures only, or by old Universal Councils.

But if Error proceed so far, as to corrupt the Councils too, then of necessity we must have recourse to some other remedy; either to the Scriptures alone, as he directeth; or else we must detect the frauds, whereby the Councils themselves are falsified: For that they are liable to the same inconvenience, is evident, both by the paucity of Ancient Records, and the many Revolutions that have been in the World: especially since Nature teacheth men to strike at the Root, attempts are more apt to be made upon them, because Hereticks are prone to be most busy in undermining the Foundation.

That it is possible for men so far to act against their Consciences, as to corrupt the Ancient Records of Truth, you see by the premises: and that it is an easie thing for them to effect it, that have gotten all kind of Books and Libraries into their hands, is apparent; because they that keep them, order them as they please

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to the Reader.

So that if Hereticks be the Lords and Masters of them, for many Ages together, we may not rashly adventure our Salvation upon their *own* Records: All the World knows, that the Church of *Rome* had all the Libraries of these *Western parts*, for many Ages, in her power; & that the *Eastern parts* are swallowed up by the Deluge of *Mahumetanism*: All that can seem harsh, is, that she that pretendeth her self the *Catholick Church*, should be guilty of *Heresie*. But if the property of *falsifying the Fathers and Councils* may pass for a Badge of *Heresie*, there will no greater *Hereticks* be found in the world, than those who stile themselves falsely *Catholicks*. For as the sight of the possibility of such a thing made *Vincentius* talk more like a *Prophet* than a *Father*, the Church of *Rome* hath so behaved her self since his departure, as if she intended eminently to fulfil his Predictions: which will in the process of our Discourse be made evident to the pious and Christian Reader.

S. Bernard lived to see the accomplishment of that which *Lirinensis* feared; for he flourished in the Eleventh Age of the Church, when the Pope and his Chair were mounted up to the top of their

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Height and Grandeur; and bearing an impartial Testimony, he wrote many things against their Enormities: The Vices of their Popes, with those of all other Orders and Degrees of men in the Church of *Rome*, he inveyeth against at large, in his 33. Sermon upon the *Canticles*; smartly touching their *Vain-glory*, *Pomp*, *Luxury*, *Avarice*, *Simony*, *Ujuration*, and *Incorrigibleness*: so that for any *Piety* or *Conscience* in them, such frauds might easily be digested. He distinguishes the State of the Church into four several periods, or four different times; to each of which he annexeth one peculiar temptation: *Terrour* in the *Night* of Persecution, *Error* in the *Morning* of her Peace, the heat of *Lust*, and the glaring splendour of *Riot* and *Excess*, beautified with *Riches*, and varnished over with *Hypocrisie* in the *Noon* of her prosperity, and the *Guile of Deception* in the *Evening*; where with great vehemence, and impatient zeal, he speaketh thrice in little room, of a certain *business walking in the dark*. Now a little before his time, and not long after the second *Nicene Council*, that *Fardel of Forgeries* came forth under the Name of *Isidore*, which seduced all the late *Collectors* of the *Decrees* and *Councils*,

Ibid.

to the Reader.

cils, which have risen up among the Papists (at least if they have not been wilful corrupters of the Records themselves, which is much to be feared) and discovered a design (probably) to S. Bernard also, that was then on foot in the Court of Rome, to alter and deface the *Monuments of Antiquity*: For *Riculphus*, the Archbishop of *Mentz*, who first scattered those Forgeries abroad, and *Benedictus Levita*, who first put them into the *Capitular Books* of the Kings of the *Franks*, and being conscious of their weakness, got them confirmed by the Authority of the Roman Chair. *Hincmarus Laudunensis* also, whom *Baronius* calleth *Novissimum usque ad hæc Tempora Collectorem*, The last Collector of the Councils, till his own Age. All these lived before S. Bernards time: So did *Hincmarus*, Archbishop of *Rhemes*, who having a more sagacious Nasrill than ordinary, as *Baronius* observes, did first attempt the detection of the fraud, and was accused for the same, and that so roughly, that as *Baronius* further notes out of *Frodoardus* his History of *Rhemes*, he was forced to recant; and though he did it, he was marked with Infamy, for having attempted to reprove them. S. Bernard therefore having such a Mirrour before

Baron.
An. 864,
nu. 5, 6, 7, 8.

Ibid.

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S. Bern.
Serm. 33:
in Cant.

his eyes, speaking covertly for his own *preservation*, yet plainly enough for the Authors *Conviction*, among other notorious and open Abominations, seemeth to strike at this in particular: For shewing the State of the Church to be more miserable under the Pompous Hypocrisie of the *Popes*, than either in the night of persecution under *Heathen Tyrants*, or in the conflicts of *Hereticks* that sprang up in the morning, in the midst of the brightness of that *Glaring Noon*, he talks of, *a work going on in the dark*, a design privily carried on by the instigation and procurement of the *Noon-day Devil*, that should shortly after appear to seduce the rest, if there be any in *Christ*, (saith he,) *abiding yet in their simplicity*: For he hath swallowed up the *Floods of the Wise*, and the *Rivers of the Mighty*, and trusteth in himself: that he can take *Jordan into his mouth*, that is, the *simple and the lowly that are in the Church*. Which immediately following that *business walking in the dark*, makes me to believe, that he looked upon that *business* as the *Engine* of their *Deception*; which gave him the Hint, to speak by way of Prophecie, concerning the *fourth Temptation* that was yet to come, in the Churches Declension;

S. Bern.
Ibid.

to the Reader.

on; and which he expressly noteth to be the immediate means of opening the way for Antichrist to appear. His words are very Poinant and Emphatical: *It was bitter at first in the Death of Martyrs, more bitter in the conflict of Hereticks, but now most bitter in the manners of Domesticks: She cannot put them to flight, she cannot fly them, they are so multiplied upon her: The Plague of the Church is in the Entrails, and incurable; therefore its bitterness is most bitter in its peace. But in what peace? It is peace, and it is not peace; peace from Pagans, and peace from Hereticks, but truly none from her Children: The voice of weeping is in that time! I have nourished children, and exalted them, but they have despised me! They have despised and defiled me with their filthy life, their filthy gain, their filthy commerce; and finally, with that business walking in darkness. It remains now that the Noon-day Devil should appear to seduce the rest, if there be any in Christ abiding yet in their simplicity.*

That S. Bernard intended this, is only my conjecture; because whatsoever he spake against, under that Title of *Darkness*, he chose obscure terms, as it should seem on purpose: for that business is Ar-

canum

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canum Imperii, the Great *Mystery of the Roman Chair*, the Popes *Palladium*, not to be seen with profane eyes; nay, the very *Ark of his Most Holy Place*, to be lookt into by none but his own *faithful Priests*: It was Death to look into it with *suspicious eyes*, or to expose it to those of the people. Where we may further observe, that as a Serpent hideth her head, and exposeth any of her members, for the preservation of that, to the strokes of her Enemy; so doth the Church of *Rome* desire more to conceal this *Grand Art of counterfeiting Ecclesiastical Antiquities*, than any other points less *Radical and Vital*: All other Controversies are but superficial blinds, more freely exposed to her Enemies debates, that mens eyes may be turned another way from this *Arcanum*, which is with all endeavour hidden from the people: And for this cause they find it better to buy up the *Editions*, than answer the *Discoveries*; which makes *Dr. James* his Treatise, and *Blondels Pseudo-Isidorus*, so rare among the people.

Matters of Fact may be manifest enough, where the means of contriving them remain unknown; a conjecture in a circumstance therefore destroys not the Foundation,

to the Reader.

Foundation. You will find other kinds of Arguments in the subsequent *Epitome*, than bare conjectures. In the mean time, be pleased to remember, that the Papists have had all kind of Books, nay, and Libraries in their hands; that the Roman Clergy (especially those that attend the Chair) have Glory, Wealth, and Pleasure enough to tempt them to such endeavours; that the Pope hath Power enough to reward his *Creatures*, and that they have actually endeavoured to corrupt such Books by their *Indices Expurgatorii*, as also to put forth Apocryphal and Spurious Pieces; which Dr. *Reynolds*, Dr. *James*, Bishop *Jewel*, and the Learned *Crashaw*, as well as the *Indices* themselves, do evidently declare. It shall here appear more clearly, that they have adulterated all by *Counterfeit Records*; the very places and things corrupted, being themselves produced, detected, and reproved.

I shall not descend into the latter Ages, but keep within the compass of the first 420 years, and lay open so many of their *frands*, as disguise and cover the face of *Primitive Antiquities*, which ought to be preserved most sacred and pure. It is sufficient to prove, that all
the

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the *Streams* are infected by the *Poyson* that is thrown into the *Fountain-head*; and to expatiate downwards, would overswell the Book, which is intended to be little, for the use and benefit of all. Neither shall I talk of the *Fathers* at large: I will not meddle with their *Amphilochius*, *Abdias*, *S. Denis*, &c. but keep close to *Records*, and *publick instruments of Antiquity*, which have the force of *Laws*: Such as *Apostles Canons*, *Decretal Epistles*, and *Ancient Councils*; which they have either depraved by altering the Text, or falsified, as it were, by Whole-sale, in the intire Lump: And I shall concern my self in the latter, more than the former.

I desire the Reader to note, that I do not trust other mens information, but mine own eyes; having my self seen the *Collectors of the Councils*, and searched into all their *Compilers* for the purpose: Neither do I use our own, but their most affectionate and Authentick Writers, the circumstances of the things themselves (in their most approved Authors) detecting the Forgeries.

Before I stir further, I shall add one passage which befel me in the *Schools*, as I was studying these things, and searching

to the Reader.

ing the most Old and Authentick Records in pursuance of them. One Evening, as I came out of the *Bodleian Library*, which is the Glory of *Oxford*, and this Nation, at the Stairs-foot I was saluted by a Person that has deserved well both of Scholars and Learning, who being an intimate Friend of mine, told me there was a Gentleman his Cosen, pointing to a Grave Person, in the *Quadrangle*, a man that had spent many thousand pounds in promoting Popery, and that he had a desire to speak with me. The Gentleman came up to us of his own accord: We agreed, for the greater liberty and privacy, to walk abroad into the *New-Parks*. He was a notable man, of an Eloquent Tongue, and competent Reading, bold, forward, talkative enough: He told me, that the Church of *Rome* had Eleven Millions of *Martyrs*, Seventeen *Oecumenical Councils*, above an Hundred *Provincial Councils*, all the *Doctors*, all the *Fathers*, *Unity*, *Antiquity*, *Consent*, &c. I desired him to name me *One* of his *Eleven Millions of Martyrs*, excepting those that died for Treason in *Queen Elizabeths*, and *King James* his days: For the *Martyrs of the Primitive times*, were *Martyrs of the Catholick*, but not of the Ro-

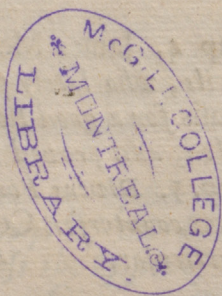
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man Church: They only being Martyrs of the *Roman Church*, that die for *Transubstantiation*, the *Popes Supremacy*, the *Doctrine of Merits, Purgatory*, and the like. So many he told me they had, but I could not get him to name one. As for his *Councils, Antiquities, and Fathers*, I asked him what he would say, if I could clearly prove, that the Church of *Rome* was guilty of *forging* them, so far, that they had published *Canons* in the *Apostles* names, and invented *Councils* that never were; forged *Letters* of *Fathers*, and *Decretal Epistles*, in the name of the first Bishops and Martyrs of *Rome*, made 5, 6, 700 years after they were dead, to the utter disguizing and defacing of *Antiquity*, for the first 400 years next after our Saviour? *Tush, these are nothing but lyes*, quoth he, *whereby the Protestants endeavour to disgrace the Papists*. Sir, answered I, you are a Scholar, and have heard of *Isidore, Mercator, James Merlin, Peter Crabbe, Laurentius Surinus, Severinus Binius, Labbè, Cossartius*, and the *Collectio Regia*, Books of vast Bulk and Price, as well as of great Majesty and Magnificence: You met me this Evening at the *Library door*; if you please to meet me there to morrow morning at eight of the

to the Reader.

the Clock, I will take you in; and we will go from Class to Class, from Book to Book, and there I will first shew in *your own Authors*, that you publish such Instruments for good *Records*; and then prove, that those *Instruments* are downright frauds and *forgeries*, though cited by you upon all occasions. He would not come; but made this strange reply; *What if they be Forgeries? what hurt is that to the Church of Rome?* No! (cried I, amazed) Is it no hurt to the *Church of Rome*, to be found guilty of *forging Canons* in the *Apostles* names, and *Epistles* in the *Fathers* names, which they never made? Is it nothing in *Rome* to be guilty of *counterfeiting Decrees and Councils*, and *Records of Antiquity*? *I have done with you!* whereupon I turned from him as an obdurate person. And with this I thought it meet to acquaint the Reader.



AN

AN
ABRIDGMENT
OF THE
CHAPTERS.

Cap. 1. **O**F the Nature, Degrees, and Kinds of Forgery.

Cap. 2. Of the Primitive Order and Government of the Church. The first Popish Encroachment upon it, backed with Forgery. The Detection of the Fraud in the Sixth Council of Carthage.

Cap. 3. A multitude of Forgeries secretly mingled with the Records of the Church, and put forth under the Name of Isidore, Bishop of Hispalis: Which Book is owned, defended, and followed by the Papists.

Cap. 4. James Merlins Edition of the Councils, who lately published Isidore Hispalensis for a good Record, which is now detected, and proved to be a Forgery.

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Cap. 6.

of the Chapters.

Cap. 6. *A further account of Merlins design. How some would have Ildore to be a Bishop, others a Merchant, others a Sinner; no man knowing well what to make of him.*

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An Abridgment

chiades to be naught. He overthroweth the Legend about Constantines Donation.

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eth

to the Chapters.

eth the first Epistle of S. Clement to be a real fraud.

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Cap. 21. *The counterfeited Edict of our Lord Constantine the Emperour: where, in the Western Empire was given to the Bishop of Rome.*

Cap. 22. *The Donation of Constantine*
C. 2 *proved*

An Abridgment, &c.

proved to be a Forgery by Binius himself. He confesseth the Acts of Pope Sylvester (which he before had cited for good) to be Forged.

Cap. 23. Pope Melchiades Epistle counterfeited. Isidore Mercator, the Great Seducer of all the Roman Collectors, confessed to be a Forger. The Council of Laodicea corrupted by the fraud of the Papists.

Cap. 24. Threescore Canons put into the Nicene Council after Finis, by the care and Learning of Alphonfus Pisanus. Epistles counterfeited in the name of Sylvester, and that Council. A Roman Council, under Pope Sylvester, wholly counterfeited. Spurious Letters Father'd on Pope Mark, Athanasius, and the Bishops of Egypt, to defend the Forgeries that were lately added to the Nicene Council.

Appendix. Cardinal Baronius his Grave Censure and Reproof of the Forgeries. His fear that they will prove destructive and pernicious to the See of Rome.

A
TRUE ACCOUNT
OF
FALSE RECORDS;
Discovering
THE FORGERIES
OR
Counterfeit-Antiquities
OF THE
CHURCH of ROME.

CAP. I.

Of the Nature, Degrees, and Kinds of Forgery.

THe Sin of *Forgery* is fitter to be ranked with Adultery, Theft, Perjury, and Murder, than to be committed by *Priests* and *Prelates*: One *Act* of it is a Crime to be punished by the *Judges*; what then is a whole *Life* spent in many various and enormous Offences of that nature?

Roman Forgeries.

If a *Beggar* forge but a Pass, or a Petition, putting the Hands and Seals of two *Justices of the Peace* to it, he is whipt, or clapt into the Pillory, or marked for a *Rogue*, though he doth it only to satisfie his Hunger

If a Lease, a Bond, a Will, or a Deed of Gift be razed, or interlined by Craft, it passeth for a Cheat; but if the whole be counterfeited, the Crime is the greater.

If an Instrument be forged in the *Kings* Name, or his Seal counterfeited, and put to any *Patent*, without his privacy and consent, it is High Treason.

If any Records of Antiquity be defaced, or wilfully corrupted, relating to the benefit of men, it is like the Crying Sin of *removing thy Neighbours Landmark*, which *Solomon* censures in the *Proverbs*. But if those Records appertain to the Right of Nations, the Peace of Mankind, or the Publick Welfare of the World, the Sin is of more mysterious and deeper nature.

If Counterfeits be shuffled in among good Records, to the disorder and confusion of the Authentick, and a Plea maintained by them, which without those Counterfeits would fall to the ground,
upon

Roman Forgeries.

3

upon the deposition of False Witnesses; *Theft* and *Perjury* are effectually couched, together with *Lying*, in the Cheat.

If the Records so counterfeited concern the Church, either in her Customs or Laws, her Lands, or the limits of her Jurisdiction, the Order of her Priests, or any other Spiritual or Ecclesiastical Affair, besides other sins contained in it, there is superadded the Sin of *Sacrilege*.

The highest degree of Forgery is that of altering the *Holy Scriptures*; because the Majesty offended being Infinite, as well as the Concernment, the Crime is the more heinous.

The highest, next under that, is to counterfeit *Rules* in the Names of the *Apostles*, *Oecumenical Councils*, most glorious *Martyrs*, and *Primitive Fathers*, that is, to make *Canons*, *Letters*, *Books*, and *Decrees* in their Names, of which they were not the Authors.

If the Church of *Rome* be guilty of this Crime, her *Antiquity* and *Tradition*, the two great *Pillars* upon which she standeth, are very *rotten*, and will moulder into nothing.

If *Money* be spent in promoting the Forgery, or any thing given, directly or indirectly, to its Fautors and Abettors,

Roman Forgeries.

in order to the Usurpation of any *Spiritual* Priviledge or Power; he that doth it, is guilty of *Simony*: And in many cases, *Simony*, *Lying*, and *Sacredge*, are blended together.

Finally, If they that make the Forgeries Father them upon GOD, or upon the *Holy Ghost*, the Sin of *Blasphemy* is added to Forgery; for it maketh God the Father of Lies; and being done *maliciously*, it draweth near to the unpardonable sin.

That some *Popes* have been guilty of *Simony*, cannot be doubted by them that are any thing versed in Church-Antiquity. *Hart*, in his Conference with *Reynolds*, noteth out of *Dr. Genebrard*, that the *Popes*, for the space of seven score years and ten almost, from *John VIII.* to *Leo IX.* about fifty *Popes* did revolt wholly from the vertue of their Ancestors, and were *Apostatical*, rather than *Apostolical*: and that some of them came not in by the *Door*, but were *Thieves* and *Robbers*.

That it is not impossible to forge Records for the Bolstering up of *Hereses*, those counter'eit *Gospels*, *Aets*, *Epistles*, *Revelations*, &c. that were put forth by Hereticks in the Names of the *Apostles*, do sufficiently evidence; which being
extant

Confer.
cap 7.
Divis. 3.

Roman Forgeries.

5

extant a little after the Apostles decease, are pointed to by *Irenaeus*, condemned in a *Roman Council* by *Gelasius*, and some of them recorded by *Ivo Cartonensis*, in a Catalogue *lib. 2. cap. 123*. The *Itinerary of Clement*, and the Book called *Pastor*, being two of the number.

I note the two last, because *S. Clement* in his first Epistle to *S. James*, is made to approve the one, and *Pope Pius* in his Decretal magnifieth the other. Which giveth us a little glympse of the Knavery by which those Ancient Bishops and Martyrs of *Rome* were both abused, having Spurious Writings fathered upon themselves; for had those *Instruments* been their *own*, they would never have owned such abominable *Forgeries*. But of this you may expect more hereafter, *Cap. 16.* and *Cap. 17.*

These aggravations and degrees of Forgery we have not mentioned in vain, or by accident. In the process of our discourse, the Church of *Rome* will be found guilty of them all, except the first, which is beneath her Grandeur; and in so doing, she is very strangely secured by the height of her impiety. For because it does not easily enter into the heart of man to conceive, that men, especially Christians,

Christians, should *voluntarily* commit so transcendent a Crime, the greatness of it makes it incredible to inexperienced people, and renders them prone to *excuse* the Malefactors, while they *condemn* the Accusers.

But that the Church of *Rome* is guilty in all these respects, we shall prove not by remote Authorities, that are weak and feeble, but by demonstrations derived from the Root and Fountain. I will not be *positive* in making *comparisons*; but if my *reading* and *judgment* do not both deceive me, she is guilty of more Forgeries than all the Hereticks in the world beside: Their greatness and their number countenance the *Charge*, and seem to promise that one day it shall pass into a *Sentence* of (*condemnation* against her.

CAP. II.

Of the Primitive Order and Government of the Church. The first Popish Encroachment upon it, backed with Forgery. The Detection of the Fraud in the Sixth Council of Carthage.

IT is S. Cyprian's observation, that our Saviour, in the first Foundation of the Church, gave his Apostles equal honour and power, saying unto them, *Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained,* Cyprian. *Tract. de Sim. pl. Prælator.* The place has been tampered with, but unsuccessfully: For though they have thrust in other words into the Fathers Text, in some Editions of their own; yet in others they are left sincere: As Dr. James in his *corruption of the Fathers*, Part. 2. Cap. 1. does well observe. But the most remarkable attempt of the Papists is, that whereas they have set a *Tract concerning the Primacy of the Roman Church* before the Councils, containing many Quotations out of the *Rastard Decretals*, which they pretend to be extracted, *ex Codice antiquo,*

Bin. Tom. 1.
Tractat. de
Primat.
&c.

quo, out of an Old Book, without naming any Author; closing it with this passage of S. Cyprian, they leave out these words of Scripture, *Whose soever sins ye remit, &c.* as rendring the Fathers Testimony unfit for their purpose. You may see it in *Binius* his Collection of the Councils, &c.

When the Apostles had converted Nations, they constituted *Bishops, Priests,* and *Deacons*, for the Government of the Church; and left those Orders among us, when they departed from the world.

It was found convenient also for the better Regiment of the Church, when it was much enlarged, to erect the Orders of *Archbishops*, and *Patriarchs*.

The *Patriarchs* being Supreme in their several Jurisdictions, had each of them many Primates and Archbishops under him, with many Nations and Kingdoms allotted to their several *Provinces*; every of which was limited in it self, and distinct from the residue: as appeareth in that first *Oecumenical Council* assembled at *Nice*, *An. Dom. 327.* where it was ordained, *Can. 6.* that *the ancient custom should be kept*; the Jurisdiction of the Bishop of *Rome* being expressely noted to be equal to that of the other *Patriarchs*.

In

Roman Forgeries.

9

In the two preceding Canons they ordain: 1. *That in every Province Bishops should be consecrated by all the Bishops thereof, (might it consist with their convenience to meet together; if not) at least by three being present, the rest consenting; but the confirmation of their Acts is in every Province reserved to the Metropolitan.* Concil. Nicen. 1. Can. 4.

2. *That the last Appeal should be made to Councils; and that the person condemned in any Province, should not be received, if he fled to others.* Can. 4. and 5. Concil. Nic. 1. Can. 5.

In the first of these Canons it was ordered, that the chief in every Province should confirm the Acts of his Inferiour Bishops, the Patriarch of Rome in his, and every other Patriarch in his own Jurisdiction. In the last, if any trouble did arise that could not be decided by the Metropolitan, provision was made (in words so clear and forcible, that none more plain can be put into their places) *That the last Appeal should be made to Councils, and that the person condemned in any Province, should not be received, if he fled to others.* *see the premonition*

But the City of Rome being in those days Queen of the World, and lifted up above all other Cities, as the Seat of the Empire, the Bishop thereof began to wax proud

prond in after-times, and being discontented with the former *Bounds*, invaded the Jurisdictions of his *Fellow-Patriarchs*.

For though the Foundation upon which the Government was laid was against it, yet when persons were *Immigrigerous*, if any Bishop were censured by his Metropolitan, or Priest excommunicated by his Bishop, or Deacon offended with his Superiour, who chastised him for his guilt; though the Canon of the Church was trampled under foot thereby (which forbad such irregular and disorderly flights) the manner was, for those turbulent persons to flee to *Rome*, because it was a great and powerful City; and the Roman Bishop trampling the Rule under foot, as well as others, did (as is confessed) frequently receive them. Nay, their ambition being kindled by the greatness of the place, it tempted them so far, as to favour the Delinquents, and oftentimes to clear them, for the encouragement of others, invited by that means, to *fly* thither for relief, till at last the Cause of Malefactors was *openly* Espoused; and while they were excommunicated in other Churches, they were received to the Communion in the Church of *Rome*.

Here-

Roman Forgeries.

II

Hereupon there were great murmurings and heart-burnings at the first in the *Eastern Churches*, because *Rome* became an *Asylum*, or *City of Refuge*, for discontented persons; disturbing the Order of the Church, spoiling the Discipline of other Provinces, and hindering the Course of Justice; while her Bishop usurped an Authority, which neither *Scripture* nor *Canon* gave unto him.

It is recorded also, that they sometimes acquitted Malefactors without hearing Witnesses, and sent Orders for the Restauration of those, who made such irregular flights, into the Provinces of other Patriarchs that were Subject indeed to the *Roman Empire*, but not within the *Province* of the *Roman Patriarch*.

Nay, when those Orders were rejected, (if some of their own *Collectors* may be believed) the *Roman Bishops*, through favour of the *Empire*, got Magistrates and Souldiers to see them executed by plain force: which grew chiefly scandalous in the times of *Zozimus*, and *Boniface*; of which you may read the three last and best *Collections* of the *Councils*, set forth by the *Papists*, *Binus*, *Labbe*, and the *Collectio Regia*, unanimously consenting in their Notes on the *sixth Council*
of

Concil.
Carth. 6.
Epist. ad
Celestin.

Roman Forgeries.

of *Carthage*. And that this was the cause of calling that Council, they confess in like manner.

For to stop these intolerable Incroachments; and to suppress the growth of an Aspiring Tyranny, this seasonable Council was called at *Carthage*, consisting of 217 Bishops, among whom *S. Augustine* was one present in particular.

To this Council *Zozimus* the Roman Patriarch sent three persons, one of which was *Faustinus*, an Italian Bishop, to plead his Cause, with two *Canons* fathered upon the *Nicene* Council; designing thereby to justify his Power of receiving Appeals both from *Bishops* and *Priests*, but by the care and wisdom of that Council they were detected and confounded, the Fraud being made a Spectacle to the whole world.

For first, the Copy which *Cacilianus*, Archbishop of *Carthage*, brought from *Nice*, (he being himself one of the Fathers in that Council) was orderly produced, and the two *Canons* which the Roman Bishop sent were not there. Next, because it might be pleaded upon the difference of the Copies, that the Copy of *Carthage* must give place to that of *Rome*, *Rome* being the greater See; they
sent

sent Messengers to the Patriarch of *Alexandria*, to the Patriarch of *Antioch*, and to the Patriarch of *Constantinople*, (and admonished the Bishop of *Rome* to do so too, that he might see sound and fair dealing) desiring the Records of the *Nicene Council*, from all the principal parts of the world, from the Patriarchs of *Constantinople* and *Alexandria* they received Authentick Copies, attested with their several *known* Authorities, which agreed exactly with the Copy at *Carthage*, but disagreed with that of *Rome*; the Extract produced out of it, by the Name of a *Commonitorium*, being every word apparently forged.

Upon this the Bishop of *Rome* was condemned, his Arrogance and Usurpation suppressed by *Canons*, and his Pride chastised by *Letters*; the Letters and Canons being yet extant. This was done about the year 420.

Zozimus dying, *Boniface* and *Celestine* successively take up the Quarrel, without any Dissent appearing in the Roman Clergy: nay rather all the Interest of that *Chair* was employed to uphold the Forgery; whereby it is evident, that it was not a *Personal Act*, but the *guilt and business of the Church of Rome*; as appear-

eth further by all their *Successors* persisting in the Quarrel, by the multitude of her *Members* defending it and the Forgery both; and by all the Popish *Collectors* conspiring together, to maintain the Spurious and Adulterate Canons.

Epist. Concil. Carthag. 6. ad Celestin.

Among other things which the Fathers wrote out of this Sixth Council of *Carthage* to Pope *Celestine*, they oppose the true Canons of the *Nicene Council*, against the false ones, noting that, which is alone sufficient to overthrow the Forgery, that these two Popish Canons were really *contrary* to the Canons and Decrees of the *Nicene Council*: For desiring him *no more so easily to admit Appeals, nor to receive into Communion those that were Excommunicated in other Churches*; they tell him, he might easily find *this matter defined in the Nicene Council: for if it seemed fit to be observed in the inferiour Clergy, and Lay-men, much more in Bishops*. They tell him, that *he should chastise and punish such impudent Flights, as became him*: As also, that *the Canons of the Nicene Council had most openly committed both the inferiour Clergy, and Bishops themselves, to their own Metropolitan; wisely and justly providing, that all businesses whatsoever should be deter-*

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*ned in the places where they arose; Nisi
fortè est Aliquis, &c. unless perhaps there
be some one who will say, that God is able
to give Justice of Judgment to one, be he
who he will, but denies it to innumerable
Priests assembled in a Council. Which
was in those days held so absurd and
monstrous a thing to conceive, that (how-
ever the case is altered since) they
thought no man impudent enough to af-
firm it. In these words they cut the
Popes Arrogance sufficiently, for that he
being but *One*, was so highly conceited
of himself, at least so behaved himself,
as if he had an extraordinary Spirit of
Infallibility, and were fitter to determine
the Causes of the Church, than a whole
Council of Bishops assembled together.
Finally, they charge him with bringing
*the empty puff of secular pride into the
Church of Christ*: And so proceed to
their Canons against him.*

Notwithstanding this, the *Roman Bi-
shops* continued obstinate, contending so
long, till there was a great Rupture made
in the Church upon this occasion. And
if some *Records* be true; namely, those
Letters that past between *Eulalius* and
another *Boniface*, the Bishops of *Rome*
grew so impudent, as to Excommunicate

Baron,

the *Eastern Churches*, because they would not be obedient to an Authority founded on so base a *Forgery*. If they be not true, then there are more Forgeries in the *Roman Church* than we charge her with: For the Letters were feigned (as *Baronius* confesseth) by some afterwards, that were zealous of the Churches welfare; to wit, for the better colouring of that *Schism* which was made by the pride and ambition of *Rome*.

These *Epistles* were set forth by the Papists, and were owned at first for good *Records*; but upon the consideration of so many *Saints* and *Martyrs* that sprung up in the Churches of *Africa*, during that 100 years, wherein it is pretended by those *Epistles*, that they were cut off from the *Church of Rome*, it was afterwards thought better to reject them as Counterfeits, because the *Roman Martyrologies* are filled with the names of those *African Saints*: And it is a stated Rule, that no *Saint* or *Martyr* can be out of the *Church*. Lest the *Eastern Churches* therefore should out-weigh the *Roman*, by reason of the Splendour, Multitude and Authority of these Eminent *Saints*, these Letters are now condemned by some among themselves; *vid. Bellarm. de Rom.*

P. nt.

Pont. lib. 2. cap. 25. Baron. in Not. Mart. tyrol. ad 16. Octobr. and Bin. in Concil. Carthag. 6.

This unfortunate Contest happening so near to the Fourth Century, was the first *Head-spring*, or Root of the *Schism*, that is now between us: And the matter being so, on whose side the *fault* lay, I leave to the Reader.

How the *Roman Church* proceeded in this business, we may learn from *Daille*, an able Writer of the *French Nation*: He tells us, *that the Legates of Pope Leo, in the year 45, in the midst of the Council of Chalcedon, where were assembled 600 Bishops, the very Flower and choice of the whole Clergy, had the confidence to alledge the sixth Canon of the Council of Nice, in these very words, That the Church of Rome hath always had the Primacy: Words which are no more found in any Greek Copies of the Councils, than are these other pretended Canons of Pope Zozimus: Neither do they yet appear in any Greek or Latine Copies, nor so much as in the Edition of Dionysius Exiguus, who lived about 50 years after this Council: Whereupon he breaketh out into this Exclamation, When I consider that the Legates of so holy a Pope, would at that*

Daille concerning the right use of the Fathers, lib. 1. cap. 4.

time have fastned such a Wen upon the body of so Venerable a Canon, I am almost ready to think, that we scarcely have any thing of Antiquity left us, that is entire and uncorrupt, except it be in matters of indifferency, or which could not have been corrupted, but with much noise, &c.

Council,
Chalced.
A.D. 451.
Tom. 2.
Council.

He further tells us, (in the place before-mentioned) That whereas the Greek Code, Num. 206. sets before us in the XXVIII Canon of the General Council of Chalcedon, a Decree of those Fathers; by which conformably to the first Council of Constantinople, they ordained, that seeing the City of Constantinople was the Seat of the Senate, and of the Empire, and enjoyed the same Priviledges with the City of Rome, that therefore it should in like manner be advanced to the same Height and Greatness in Ecclesiastical Affairs, being the second Church in Order after Rome; and that the Bishop should have the Ordaining of Metropolitans in the three Diocesses of Pontus, Asia, and Thrace. Which Canon is found both in Balsamon and Zonaras; and also hath the Testimony of the greatest part of the Ecclesiastical Historians, both Greek and Latine, that it is a Legitimate Canon of the Council of Chalcedon, in the Acts of which Council, at this day also extant,

extant, it is set down at large: Yet notwithstanding, in the collection of Dionysius Exiguus it appears not at all, no more than as if there had never been any such thing thought of at Chalcedon. He hath other marks of *Dionysius Exiguus*, which sufficiently brand him for a slave to the Chair, but omitted here, as out of our Circuit. However, I think it meet to lay down the Canon as I find it lying in the Code of the Universal Church.

‘ccvi. Altogether following the Decrees of the H. Fathers, and the Canon of those 150 Bishops, most beloved of God, which was lately read, which met under the Great *Theodosius* the Pious Emperour, in his Royal City of Constantinople [called] *New Rome*, we also define and decree the same, concerning the Priviledges of that most H. Church of Constantinople [that is] *New Rome*: For the Fathers justly gave priviledges to the See of Elder *Rome*, *Quod urbs illa imperaret*, because that City was the Seat of the Empire: And the 150 Bishops, most beloved of God, being moved with the same consideration, gave equal Priviledges to the most holy See of *New Rome*; rightly judging, that the City which is honoured with the

Concil.
Chalced.
Can. 28.

Empire, and the Senate, and enjoys equal priviledges with the Royal Elder Rome, ought in Ecclesiastical Affairs also, no otherwise then it, to be extolled and magnified, being the second after it, &c.

Upon this advantage, the Patriarch of Constantinople advanced himself above the other Patriarchs; and his See being made equal to the See of Rome, by the Authority of the Church, upon the Interest he had in the Empire then settled in Greece, he arrogated the Title of Universal Bishop: Which Gregory, then Bishop of Rome, so highly stomacked, that he thundered out Letters against him, calling the Title a proud and prophane, nay, a blasphemous Title; denying that either himself, or any of his Predecessors had ever used it; and plainly affirming, that whosoever used that Title, was the fore-runner of Antichrist. And to this purpose, in the 34. Epistle of his fourth Book, he asketh, What else can be signified by this pride, but that the times of Antichrist are drawing near? For he imitates him (says he) who despising the Fellowship of the Angels in their common joy, endeavoured to break up to the Top of Singularity. This he spake against John of Constantinople, because

Greg. lib. 6.

Epist. 30.

Lib. 4.

Epist. 32.

Lib. 6.

Epist. 30.

Greg. lib. 4.

Epist. 34.

because he brake the Order of the Patriarchs, and despised the Equality of his Fellow-Bishops. Now whether it does not hit his own Predecessors, *Zozimus*, and *Boniface*, and *Celestine*, and *Leo*, I leave to the judgment of the Reader: They were not contented with an Equality in Power, but aspired, and that some of them by the most odious way, that of Lying and Forgery, as well as Pride and Ambition, to the top of Singularity.

Whether this Zeal of *Gregory* was according to knowledge, that is, whether it proceeded from integrity, or self interest, I shall not determine. All that I observe is this which followeth, when the Tyde turned, and the Emperour next sided with the Bishop of *Rome*, the very next Successor of *Gregory* but one, took up the Title, a little before condemned for blasphemous, which is claimed by the *Roman Bishops* to this day.

The Emperour sided with the Roman Bishop, because the Roman Bishop sided with him: For when *Phocas* had murdered his Master, the good old Emperour *Mauricius*, and usurped the Throne in his stead, the Title of *Universal Bishop* was given to the Patriarch of *Rome* by this

Roman Forgeries.

this Bloody Tyrant, to secure his own; which had so great a Flaw in it, and needed the assistance of some powerful Agent.

Helvic.
Chronol.

Hereupon a Council was called at Rome by *Boniface 3.* wherein the privilege of the Emperour *Phocas* was promulged, and the Bishop of Rome made a POPE, upon the encouragement of the Tyrant, by the consent of the Council: but his own, viz. a *Roman Council*.

Thus *Boniface* and *Phocas* were great Friends: The Imperial and Triple Crown were barter'd between them: Connivance and Commerce soiling them both with the guilt of Murder, Simony, Treason; and if *S. Gregory* may be believed, with *sacrilege* and *Blasphemy*: For being involved in a mutual Conspiracy, they became guilty of each others crimes; to partake with Adulterers, and comply with Offenders, being imputed as sin, in the H. Scriptures.

Platin. in
vir. Bonif. 3.

Platina, an Eminent Writer of the Lives of the Popes, and a Papist himself, informeth us sufficiently of this business, in these words, *Boniface III.* (saith he) a Roman by Birth, obtained of the Emperour *Phocas*, but with great contention, that the Seat of blessed Peter the Apostle (which

is the Head of all the Churches) should be so called, and so accounted of all: which place the Church of Constantinople endeavoured to vindicate to it self, evil Princes sometimes favouring it, and affirming the first See to be due to the place where the Head of the Empire was.

In the Life of *Zozimus* the first Episcopal Forger in the Church of Rome, *Platina* mentioneth the foresaid business at *Carthage*; but so briefly, that it is clear he did not like it. And to close up all, in the Life of this *Boniface* he endeavours to strengthen the Title of the Roman Bishop against the Patriarch of *Constantinople*, by the *Donation of Constantine*, another Forgery, of which hereafter.

The two counterfeit Canons contained in the *Commonitorium*, which the Roman Bishop sent to the sixth Council of *Carthage*, are these, as *Faustinus* the Italian Bishop delivered them in Greek, to be read by *Daniel* the Pronotary in the Council.

Ἡμεῖς δὲ, &c. We are pleased, that if a Bishop be accused, and the Bishops of his Country being assembled together, have judged him, and deposed him from his Degree, and he thinks fit to Appeal, and shall

shall fly to the most blessed Bishop of the Roman Church, and shall desire to be heard, and he shall think it just that the Tryal be renewed: then he [the Roman Bishop] shall vouchsafe to write to the Bishops of the adjoyning and bordering Province, that they should diligently examine all, and define according to the Truth. But if any one thinks fit that his Cause be heard again, and by his own Supplication moves the Bishop of Rome, that he should send a [Legate or] Priest from his side; it shall be in his power to do as he listeth, and as he thinketh fit. And if he shall decree that some ought to be sent, that being present themselves might judge with the Bishops, having his Authority by whom they were sent, it shall be according to his judgment: but if he think the Bishops sufficient to end the business, he shall do what in his most wise counsel he judgeth meet.

Here the Roman Bishop, nay the meanest Priest he shall please to send as his Legate, is exalted above all Councils, Bishops, and Patriarchs in the world; he may do, and undo, act, add, rescind, diminish, alter, whatsoever he pleaseth in any Council, when the Causes of the most Eminent Rank in the Church do depend in the same. All Bishops are by this

Canon

Canon made more to fear the Roman Bishop than their own Patriarch, and are engaged, if need be, to side with him against their Patriarch: the Gate is open for all the Wealth in the World to flow into his Ecclesiastical Court, which is as much above the Court of any other Patriarch, by this Right of Appeals, as the Archbishops Court above any inferiour Bishops, while we may Appeal to that from these at our pleasure. Thus Bishops and Patriarchs are made to buckle under the Popes Girdle, and the Decrees of Councils are put under his foot: And all this is no more but half a Step to the Popes Chair.

The other part of the Step in this *Commonitorium*, was the following Canon concerning Priests:

Οτις ἐκλονῇ, &c. I ought not to pass that over in silence, that does yet move me: If any Bishop happen to be angry (as he ought not) and be suddenly or sharply moved against his Priest or Deacon, and would cast him out of his Church, Provision must be made, that he be not condemned being Innocent, or lose the Communion. Let him that is cast out have power to Appeal to the Borderers, that his Cause might be heard, and handled more carefully;

ly; for a Hearing ought not to be denied him when he asks it: And the Bishop, which hath either justly or unjustly ejected him, shall patiently suffer, that the business be lookt into, and his Sentence either confirmed, or rectified, &c.

What is the meaning of this, &c. in *Binius*, *Labbè*, *Cossartius*, and the *Collectio Regia*, I cannot tell; but doubtless the Canon intends the same in the close with the former, that the last Appeal is referred to the Roman Chair; which made the Fathers in the sixth Council of *Carthage* so angry as we find them, to see things so false and presumptuous, fastned upon the first most Glorious Oecumenical Council, which decreed the clean contrary, in the 4 and 5 Canons. The substance and force of which, as we gave you before, so shall we now the words of the Canons themselves.

Can. 4. *Επίσκοπον προσήκει, &c.* It is fit that a Bishop chiefly be ordained by all the Bishops that are in the Province: but if this be found difficult, either because of any urgent necessity, or for the length of the journey, then the Ordination ought to be made by Three certainly meeting together, the absent [Bishops] agreeing, and consenting by their Writs: but let the confirmation
of

of the Acts be given, throughout every Province, to the Metropolitan.

Can. 5. Περὶ τῆς ἀνοινωνίτου, &c. Concerning those that are Excommunicated, whether in the Order of the Clergy, or the Laity, by the Bishops in every several Province, let the Sentence prevail according to the Canon, that they who are cast out by some, be not received by others: but let it be required, that no man be excluded the Congregation, by the pusillanimity or contention, or by any such vice, of the Bishop. That this therefore might more decently be inquired into, we think it fit, that Councils should every year, throughout every Province, twice be celebrated: That such Questions may be discussed by the common Authority of all the Bishops assembled together: And so they, that have evidently offended against their Bishop, shall be accounted Excommunicated, according to reason, by all; till it pleaseth the community of Bishops to pronounce a milder Sentence upon such. But let the Councils be held the one before the Quadragesima before Easter, that all Dissention being taken away, we might offer a most pure Gift unto God; and the second about the middle of Autumn.

The last Appeal, you see, is ordered by the

the Canon to Councils; and, as they please, the Controversie is to be ended, without flying from one to another Bishop. These are the true and Authentick Canons of the *Nicene Council*, overthrown by the Forgery.

CAP. III.

A multitude of Forgeries secretly mingled among the Records of the Church, and put forth under the Name of Isidore, Bishop of Hispalis: Which Book is owned, defended, and followed by the Papists.

THe Roman Chair being thus lifted up to the utmost Height it could well desire, care must be taken to secure its Exaltation. After many secret Councils therefore, and powerful Methods used for its Establishment; for the increase of its Power and Glory, (furthered by the Luxury and Idleness of the Western Churches) of which *Salvian* largely complains in his Book *De Providentiâ* (written to justify the Dispensation of GOD in all the Calamities they suffered by the *Goths*, who sacked *Rome* in the days of the forenamed *Zozimus*) there

Platin. in
vit. Zo-
zim I.

there came out a *collection of Councils and Decretal Epistles*, in the Name of *Isidore*, Bishop of *Hispania*, about the year 790. In which Book there are neatly interwoven a great company of forged Evidences, or feigned Records, tending all to the advancement of the Popes Chair, in a very various, copious, and Elaborate manner.

That the Bishop of *Rome* had a secret hand in the contrivance and publication of them, is *probable*, if not *clear*, from divers Reasons.

1. Before they were published, *Hadrian I.* maketh use of the *Tale of Constantines Leprosie*, Vision, and Baptism by Pope *Sylvester*; things till then never heard of in the world, but afterwards contained in the *Donation of Constantine*; a Forgery, which in all probability lay by this *Hadrian*, but of his own preparing, when he wrote his Letter to *Constantine and Irene*; which Letter was read, and is recorded in the 2. *Nicene Council*, on the behalf of Images: being sent abroad like a *Scout*, as it were, to try what success it would find in the world; before he would adventure the whole *Body* of his Players to publick view: For if that were swallowed down without
E being

*Council. Nic.
cen. 2. Act.*

being detected, the rest might hope for the same good Fortune: if not, the first might pass for a *mistake*, and its Companions be *safely* suppressed, without any mischief following.

2. The Emperour and the Council having *digested* the first Legend, exposed by the Pope so craftily to publick view, the other *Forgeries* were a little after boldly published in this Book of *Isidore*, together with the Legend and Donation of *Constantine*; which when *Hincmarus*, Archbishop of *Rhemes*, (upon its first publication) set himself to write against, he was taken up so roundly for the same by the Authority of *Rome*, that he was fain gladly to acquit the Attempt for ever: And their *tendernefs* over it, is, I think, a sufficient Indication of their *Relation* to it; every Creature being naturally affectionate to its own *Brood*, and prone to study its preservation.

The Church of *Rome* was so tender of *Isidore's* Edition, that, as some say, *Hincmarus* was forced to recant his Opinion; and to declare, that he believed and received the Book with Veneration.

3. It is recorded by *Justellus*, that the forementioned *Hadrian* was careful to give *Charles the Great* a Copy of the Councils

Baron. An.
865. nn. 6.

Baron. ibid

Ex Tomo 2.
Council.
G. l. Jac.
Simondi.

Councils and Decretal Epistles, drawn up (as he affirmed) by *Dionysius Exiguus*. *Daille* accuses the Book of many faults; but whether *Hadrian* or *Dionysius* were guilty of them, is little material; only 'twas done as a *Pledge* of Reconciliation, after several Bickering, between the Giver and Receiver. *Charles the Great* having several times invaded *Rome*, and now departing thence with *Friendship*: which makes me a little the more prone to suspect *Dionysius* too, for one of those *Danaum Dona*, which are given like *Nessus* his Shirt, when wounded by *Hercules*, to his Enemies Wife, for the destruction of her Husband.

Be it how it will, it shews that *Hadrian I.* was a busie man, that he understood the influence and power of Records, what force they would have upon the minds of *Lay-men*, and that his eyes and hands were sometimes busied in such *Affairs*.

But that which above all other Arguments discovers the Popes to have a hand, if not in the *Publication*, yet in the *Reception* of the Forgeries, is this; that the *Roman Canonists*, *Ivo*, *Gratian*, &c. have digested them into the Popes *Laws*; and they are so far countenanced by the

Popes themselves, that almost from the time of their publication, throughout all Ages since, they have been received for *Authentick* in the Papal Jurisdiction, and are used as such in all the *Ecclesiastical Courts* under the Popes Dominion, as the chief of their *Rules* for the deciding of *Causes*: So that they are not only *fostered*, but *exalted* by the Authority of *Rome*. The Glory which they acquired in the Throne of Judgment, advancing them for a long time above the reach of Suspicion. The Veneration which is due to the Chair of Holiness was their best security.

By the influence of the Popes Authority they were received into the *Codes* of Princes, being (as we shall shew out of *Baronius*, in the next Chapter) introduced into the *Capitular Books* of the Kings of the *Franks* by *Benedictus Levita*; and at his instant request, confirmed and approved by the Papal Chair.

The Forgeries in *Isidore* being scattered abroad, it is difficult to conceive to what a vast Height the *Roman See* by degrees ascended: The Splendour of so many *Ancient Martyrs* Names, together with so many *Canons* and *Decrees* in her behalf, so far wrought, that her Bishop came

came at last to Claim all Power over all persons, *spiritual* and *Temporal*, to have the sole power of *forgiving sins*, to be alone *Infallible*, to be Gods *Vicar* upon Earth, the only *Oracle* in the world, nay, the sole Supreme and Absolute *Monarch*, disposing of Empires and Kingdoms; according to the Tenour of the Doctrines contained in those Forgeries; wherein he is made the sole Independent Lord, without Controul, able to do what ever he listed.

Some few Ages after this first Publication of *Isidore*, there were other Records put forth, though lately seen, yet bearing the countenance of *Primitive Antiquitie*; which so ordered the matter, that (according to them) the *Evangelists* brought their *Gospels* to *S. Peter* to confirm them; and several books of *S. Clement*, *S. Peter's* Successor, were put into the Canon of the *Holy Bible*, the whole number of *Canonical books* being settled and defined by his sole Authority: In token (doubtless) of the Power Inherent in all *S. Peter's* Successors at *Rome*, to dispose of the Apostles, and their Writings, as they please. *S. Clement's* own Canon, for that purpose, being numbered among those of the *Apostles*.

Roman Forgeries.

That the *Pope* was incapable of being judged by any ; that no *Clergy-man* was to be Subject to *Kings*, but all to depend immediately upon the *Bishop of Rome* ; that he was the *Rock* and *Head* of the *Church*, was the constant Doctrine of all those Forgeries, when put together, with many other Popish Points, of less concernment, sprinkled up and down in them at every turning.

Cui bono? Among the *Civilians* 'tis a notable mark of Detection in a blind Cause, whose Good, whose Exaltation, whose Benefit is the drift and scope of things ; and 'tis very considerable for the sure finding out of the first Authors. That they are Forgeries, is manifest: Now, whose they are, is the Question in hand ; and if Agents naturally intend themselves in their own Operations, it is easily solved.

How excessively the World was addicted to *Fables* about the time of *Isidore's* Appearance, we may see by the Contents of the 2. *Nicene Council*, Dreams, Visions and Miracles being very rife in their best demonstrations ; and among other Legends, a counterfeit *Basil*, a counterfeit *Athanasius*, a counterfeit *Emperour*, maintaining and promoting the Adoration

Adoration of Images: As may perhaps in another Volume be more fully discovered, when we descend from these *first*, to succeeding Ages.

The *Counterfeits* in *Isidore* being mingled with the *Records* of the Church, like Tares among Wheat, or false Coyns among heaps of Gold, lay undistinguished from true *Antiquities*, and (after *Hincmarus* his ill success) were little examined by the space of 500 or 600 years. Some small opposition there was, made in particular by the Bishops in *France*, and perhaps by some Doctors and Bishops ~~now~~, more sincere than ordinary, or by some Learned Lawyer that rarely appeared: but the general *Interest* of the Times, the Deluge of corrupted manners, the Ignorance of the Laity, the Luxury of the Priests, the Greatness of the Chair, and the Love of Superstition so far prevailed, that for a long time the *Court of Rome* luxuriantly flourished in the Light of her own Glory, and to this *Prodigious Sun-shine* owed much of its Splendour.

Baron.
An.

For the Pope having wrought himself by his first Arts into that high Reputation, the *Lustre* whereof dazled the world, it concerned him much to keep the Earth

in a Profound Quiet, and to cherish *Ignorance*, (a Vertue highly praised in the Church of *Rome*) that as the *Tares* were sown, they might be permitted to grow, and be fruitful, *while men slept* : In which, the want of Printing much assisted him, Monks and Fryars being the only *Scribes*, or the chief ones, and all at his Devotion.

Written Copies were the only Books, which at most could be but few; enough indeed to preserve knowledge *by way of Record*; but being Chained up in Monasteries and Libraries, they came seldom abroad, unless by the report of such *well-affected* persons as had their Tutelage and keeping.

The Popes *Indulgence*, and the *Sloth* ensuing, made way for the *Artifice* of *Priests* in after-ages; which were not *Bookish* ones, as this is, neither were *Laymen* addicted much to *Reading*.

But upon the *Reformation*, occasioned by nothing more than the *notorious* impiety and *excess* of Popes, (unless the impudence and security of his Followers may contend for a share in it) when Libraries fell into the Protestants hands, Inquisition was made, *Archives* were entered, Books opened, *Records* searched and

and diligently compared: Whereupon much fraud and shuffling was found, and exposed to the world.

For as the Copies were enough, had they been *sincere*; so, though they were not sincere, by the Providence of God, they contained *Indications*, wherby clear Judgments might easily discern between Records and Forgeries; as I found my self, to my great amazement, without any *Warning*! when I first set my self to read the Councils, and simply made use of none but Popish Compilers: For there is not more difference, for the most part, between a piece of Gold and an Oyster-shell, than between a true Record and a Forgery.

Upon this Inspection the Popes Power began to be questioned, and his Throne to shake, as if it had been founded on a Quagmire: He therefore furnisheth himself with *Armies of Priests*, as S. Gregory phraseth it, new Orders of *Jesuites* and *Fryars*, (never before heard of) being erected for the defence of his Tottering Chair: men devoted against the Truth, as those Conspirators were, that swore *they would neither eat nor drink till they had slain Paul*; for the Maintenance of whom, he is at great expence unto this day.

day. Above all other arts, that of providing *Seminaries* being the most costly, and the most mysterious: wherein they are secretly trained up, like *Sappho's* Birds; of whom it is reported, that being ambitious to be thought a GOD, he privately cherished a multitude, and taught them by degrees to say, *Μέγας Θεός ὁ Σάπφω*: *Sappho is a great God*: which being let loose on a sudden with their Lesson, all the other Birds in the Forrest were quickly instructed in the same *Ditty*: Whereupon (he withdrawing himself) the people thought him gone to Heaven, and a Temple was erected to the God *Sappho*. Whether the Story be true, I shall not determine; I am sure it may pass for an *Embleme* of the Popes Atchievement, who by this means has made the World to ring of a Doctrine which makes him a God; or if not that, at least Lord of all *Councils*, greater than Emperours, Head of the Church, &c. His *Emissaries* issuing forth from these mysterious *Seminaries*, and filling the Earth like Locusts, or like little fraudulent and simple Birds, chirping out the *Ditty*: and while all the Wood learning it one of another, the Earth is full of the *Miracle*.

All

All the late *Compilers* of the *Decrees* and *Councils* seem hence to flow; *James Merlin*, *Peter Crabbe*, *Laurentius Surius*, *Nicolinus*, *Carranza*, *Severinus Binius*, *Labbe* and *Cossartius*, the *Collectio Regia*, &c. being his sworn Adjutants for upholding the Chair. The last is a Book of such State and Magnificence, that it consists of 37 Volumes, and is in price about 50 pounds: More or less, they all carry on the Forgeries with one content, which were at first published in the name of *Isidore of Hispalis*; though some had rather, upon mature deliberation, it should be *Isidore Mercator*, or *Isidore Rec-tor*, a Merchant, or a Sinner, rather than a Saint, and a Bishop.

This Narrative of the Forgeries being thus nakedly, and by way of History plainly given, it remains now, that the *Forgeries* themselves be proved to be such: In the detection of which, much light will reflect upon the foregoing passages: All which, if you please, you may take only for a fair *Introduction*.

Howbeit, I must close with two or three Observations. First of all, I do not content my self with any single *Col-lector* of Councils among the *Papists*, lest they should say, This is but *one Doctors* Opinion;

Opinion ; but I take the *Stream* of them together. Secondly, Detect not the Books of *private* men, but such as are adopted by the Church of *Rome* ; being dedicated to Popes , Kings , Emperours , and coming out *cum summo Privilegio*. Thirdly, that the first of these *Compilers* , (excepting those that were employed in the first publication and Promotion of *Isidore*) did begin with that Service not much above 130 years ago ; all of them rising up since the times of *Martin Luther* , though their Names make a great noise and bluster in the world : For upon the Reformation of the Church , so happily wrought, and carried on by the Protestants , these *Armies* of *Collectors* were marshalled together , to help a little, and to uphold the Popes Chair by Forgeries : Which intimates a *Dearth* of *Antiquities* , since they are forced to *fly* to such *shameful* expedients.

Luther appeared in the year 1517. The first that appeared after him was *James Merlin*, in the year 1535. The next was *Peter Crabbe*, in the year 1538. After him *Carranza*, in the year 1564. Then *Surius*, in the year 1567. *Turrian* follows , not as a *Collector*, but as a *Champion* to defend them, in the year 1573. Whom Ni-

colinus

colinus succeeded as a *Compiler* of the Councils, in the year 1585. After him *Binius*, *Labbè* and *Cossartius*, and the *Collectio Regia* follow in their Order. So that it is an easie matter to discern what set these *Voluminous Writers* on work, to wit, the great and smart occasion they received by the *Reformation*.

Finally observe, that *Isidore* and *Merlin*, the first of the *Compilers*, whose Works are extant, lay down the *Forgeries*, simply and plainly, for good Records; but *Binius*, and his Followers, by reason of the Arguments which they cannot answer, begin to confess some of them to be *Forgeries*: So do the most Grave and Learned Cardinals, *Bellarmino* and *Baronius*, though they still carry on the *Design* of the first *Inventers*, by some other Methods, which they hope will succeed better.

Nor is it any wonder, that a *Secular Kingdom* should make men more active than the love of *Heaven*; since we daily see, how the Kings of the world expend vast Treasures of Gold and Silver, and run through all dangers of Death and Battel, for their own preservation, and the Conquest of their Neighbours. The same care which they take in building

Forts

*Fort*s and *Cittadels*, being taken by the Bishop of *Rome*, in maintaining *Seminaries*, *Universities*, *Printing-Houses*, &c. which depend absolutely on him, for the securing of all that *Wealth* and *Empire*, which he hath by his *Wit* and *Policy* acquired: It standeth him upon; for if his Religion falls, his *Glory* vanisheth, and his *Kingdom* is abolished.

Gen. 34. What men will do for *Secular Ends*, beyond all the belief and expectation of the *Vulgar*, we see in *Hamor* and *Shechem*, the first and most Ancient Myrrour of that kind in the world: who for the accomplishment of their desires, introduced a new Religion, troubling themselves and their Citizens unto *Blood*, meerly to get possession of *Dinah*, *Jacob's* Daughter.

1 Kings.

Jeroboam's Policy is about 2500 years old, though much more late. When the ten Tribes revolted from the House of *David*, for fear lest they should return to their Allegiance, if they went up yearly to *Jerusalem*, according to the Law, he set up two *Calves* for the people to worship, and underwent a great expence (besides the *Gold* in the *Calves*) in erecting a new Order of *Priests*, that the people might be kept at home in their per-

verse

verse Obedience. He very well knew those Calves were no *Deities*, yet for secular ends he promoted their worship, and was followed therein by all the *Line* of the Kings of *Israel*, several hundred of years together.

What *Demetrius* the *Silver-Smith* did for *Diana of the Ephesians*, and what an uproar he made, purely for *Gain*, in making her *shrines*, all the Christian World understandeth: But the *High-Priests*, Scribes and Elders of the *Jews*, in acting against all the *Miracles* of Christ, and against their *Conscience*; especially in giving Money to the Souldiers to hold their peace, when they brought the news of his Resurrection, their *resisting of the Holy Ghost* at his Miraculous Descent; these are a sufficient instance of the incredible obdurateness of mans heart, and his ^{Love to ye World,} ~~obstinate~~ *perverseness* allures his hopes, as the immediate Crown of his Labours.

The *Diana* of the *Romans* is much more *proficuous* than the *Diana* of the *Ephesians*: The *fattest* places of the *Provinces*, and the *greatest Empire in the World*, are the Game they Play. This *Dinah* animateth all their Strength to impose on the people: And for the easing
of

of their own Charge, it is a usual thing with Popes, to permit their Priests and Fryers, for their better support, to deceive the people; which Dr. *Stillingsfeet*, in his Book of *Popish Counterfeit Miracles*, does excellently open: in which; and in all other Arts and Tricks, they have a special connivance, provided they keep the poor simple Sheep within the bounds of their Jurisdiction, and contribute to the continuance of their Secular Kingdom.

This is the *truth* of the Story; and these are the circumstances of the whole procedure, which remains now to be proved.

CAP. IV.

James Merlin's *Editions of the Councils*, who lately published *Isidore Hispalensis* for a good Record, which is now detected, and proved to be a Forgery.

James Merlin's pains was to publish *Isidore*, with some Collections and Additions of his own. He positively affirmeth him to be that Famous *Isidore of Hispalis*, a Saint, a Bishop, and a Father of

of the Church : though as *Blondel* and Dr. *Reynolds* accurately observe, *S. Isidore of Hispalis* was dead 40, 50, 60 years, before some things came to pass that are mentioned in that Book of the Councils.

Blondel in a Book of his, called *Pseudo-Isidorus*, or *Turrianus Vapulanus*, Cap. 2. observes, how the lowest that write of *Isidore's* death, fix it on the year 647. as *Vasæus* in his Chronicle : Others on the year 643. as *Rodericus Toletanus Hist. lib. 2. cap. 18.* Or on the year 635. as *the proper Office of the Saints of Spain* : or on the year 636. when *Sinthalus* entered his Kingdom, as *Redemptus Diaconus*, an eye-witness, *De obitu Isidori*.

Brauleo Bishop of *Cæsar-Augustana*, *Lucas Tudensis*, *Baronius* the great Annalist, *Mariana*, *Grialus*, and others, agree with the last; which is eleven years sooner than *Vasæus*. So that the general prevailing Opinion is, that *Isidore of Hispalis* died in the year 636. However, that we may deal most fairly with them, we will allow them all they can desire, and calculate our affair by the last Account, which is most for their advantage.

Admit *Vasæus* in the right, that *Isidore* lived till the year 647. yet the Book
F which

Roman Forgeries.

which is Fathered upon him, can be none of his; for it mentions things which came to pass long after.

It is observed by *Blondel*, that *Honoratus*, who succeeded *Isidore* in the See of *Hispalis*, is found in the sixth Council of *Toledo*; whereas this pretended *Isidore* makes mention of the eleventh Council in the same place. He talks of the sixth *Oecumenical Council*, in the year 681. no less than 46 years after his own death, by the lowest account. He writes of *Boniface* of *Mentz*, slain as *Baronius* observes, in the year 755. which was threescore and sixteen years after *Isidore's* death: Yet *Possessin*, upon the word *Isidorus Hisp.* and *Hart* in his Conference with *Reynolds*, contend the Author of this Book to be the true *Isidore*, *Bishop of Hispalis*, as *Merlin* who first published *Isidore* in print, and others did before them.

Among his Witnesses produced against this Counterfeit, the first which *Blondel* useth, is the *Code of the Roman Church*; in which onely the Epistles of 13 Roman Bishops are contained, beginning with *Siricius*: Whereas there are in *Isidore* above 60. whereof five or six and thirty lived before *Siricius*, and were all unknown until the time of *Isidore*.

His

Roman Forgeries.

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His next Testimony is that of the Bishops of France, about the year 865. who concluded, that *Isidore's Wares then newly beginning to be sold, could not have the force of Canons, because they were not contained in the Authentick Code, or Book of Canons formerly known.*

He next citeth the Council of *Aquisgranum*, An. 816. the Bishops of *Paris*, An. 829. *Henricus Caltheisensis*, *Erasmus*, *Greg. Cassander*, *Anton. Contius*, the famous Lawyer, *Bellarmino* and *Baronius*, the Learned Cardinals.

The Testimony of *Baronius* being more largely cited than the residue, I thought it meet to search the Author, and there I found these following passages.

Writing upon the Contest between Pope *Nicholas* and the French Bishops concerning Appeals, he beginneth to shew how they complained, *that the Causes of Bishops, which ought to be tryed in Councils by their Fellow Bishops, were removed to the Apostolick Chair: And they questioned in their Letters, whether those Epistles of the more Ancient Bishops, which were not inserted into the Body of the Canons, but were written in the Collection of Isidore Mercator, were of equal Authority with the residue?*

Baron. An. Christ. 855. nu. 4.

Roman Forgeries.

For the making of which Controversie the more plain, and to shew what they mean by the *Body of the Canons*, he tells
Ibid. nu. 5. us, *It is certain, that the more Ancient Collection of the Decretal Epistles of the Roman Bishops, and the Canons of divers Councils, acquired such a name, that the Volum was called, The Book, or Code, or BODY of CANONS, increased by the addition of other Councils, which were afterwards celebrated. But the more ancient and full collection of the Epistles of Roman Bishops, and Canons of Councils, was that of Cresconius, of which I have spoken before, saith he: Which being increased by the addition of many Canons and Epistles, went under the name of the Book, or BODY of CANONS. And whereas there were many other Collections of Canons compiled, that which is the richest of all, made by Isidore surnamed Mercator, containing the Epistles of the Ancient Roman Bishops, beginning from Clement, was Longè recentior, far younger than they all; as Hincmarus, Archbishop of Rhemes, does testifie: Forasmuch as it was not brought out of Spain into France, before the times of Charles the Great, by Riculphus Archbishop of Mentz: For so he testifies in a Letter of his to Hincmarus Laudunensis,*

dunenſis, beginning, Sicut de Libro, &c. But he who firſt collected Canons out of the foreſaid Epistles, publiſhed at firſt by Iſidore, and inſerted them into the books of the Kings of the Franks, was Benedictus Levita, as he teſtifieth of himſelf in his Preface before the fifth book of thoſe Canons; who writ in the times of the ſons of Ludovicus Pius the Emperour, Ludovicus Lotharius, and Charles, as we ſhewed, where he ſaith, I have inſerted theſe Canons, &c. to wit, thoſe WARES of Iſidore Mercator, which were brought, as thou haſt heard of Hincmarus, into France out of Spain by Riculphus. Nè quis calumniari poſſit, ab Eccleſiâ Romanâ aliquid hujusmodi commentum eſſe: Leſt any one ſhould ſlander us, and ſay, the Church of Rome invented ſuch a buſineſs as this.

I think here is enough: He looks upon it as a *Commentum*, a meer *Fiction*, and is afraid leſt any one ſhould have the advantage of Fathering ſuch a dreadful Baitard on the Church of Rome. He calls them *Iſidore the Merchants Wares*; he does not reſel the Biſhops of France; he dares not affirm they were in the Ancient Code of Epistles and Councils; he acknowledgeth them far younger than the

Roman Forgeries.

BODY of CANONS, and subscribes to *Hincmarus* Archbishop of *Rhemes*, citing him who writ against *Isidore*, as a good and Authentick Author. He confesseth that they were never known in *France* till the times of *Charles the Great*, that is 700 years after they first began to be written; and that they were introduced into the books of the Kings of the *Franks* by *Benedictus Levita*, in the times of *Ludovicus Lotharius*, which was about the year 850. So that the Church was governed well enough without them, and about 800 years after our Saviours Birth they were first hatcht as meer *Innovations*. This is too large a *Chink* for an Enemy to open; but he proceedeth further.

Baron. An.
855. n. 6.

That the same *Riculphus*, Bishop of *Mentz*, did live in the times of *Charles the Great*, many Monuments of that Age do make it certain; especially the Testament of the same *Charles the Great*, to which this *Riculphus* is found to have subscribed among divers others. We find that he was President also in a Council at *Mentz*, held in the year of our Redemption 813, &c. Since therefore the French Regions which are nearest to Spain, knew not the Collection of *Isidore* before the times of *Riculphus*,

Roman Forgeries.

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Riculphus, *much less Italy, it is a conjecture, that this Isidore did live and write not long before; and so it was first published by Riculphus, who brought it thither; then by Benedictus, who put it into the Capitular books; and lastly, by Hincmarus Junior, Bishop of Laon, the last Collector unto this our Age: which Hincmarus of Rhemes, a man of a keener smell, reprehendeth in many things, defaming that collection of Isidore which the other used, for which cause he was accused. For Frodoardus, in his History of Rhemes, Cap. 16. near the end, saith of him, that being accused because he had condemned the Decretal Epistles of the Roman Bishops, he professed and protested otherwise, that he admitted, held, and approved them with the greatest honour. Upon this occasion, to wit, it appears, he was branded with a mark, because he had signified himself not to have approved that Collection of Isidore in all things.*

Baronius you see, who is one of the greatest Friends to the See of Rome, endeavours to remove the matter of Isidore as far as he can from the Roman Chair, being sore afraid, lest the guilt of so many Forgeries should too apparently be charged upon her: For which cause he

F 4

will

will not have the book so much as *known* in *Italy*, nay not in *France*, which is nearer unto *Spain*, for 800 years time, but that it came out of *Spain* first, being brought by *Riculphus*. Perhaps *Riculphus* was never there. He doth not tell us that he went into *Spain*, for ought I can find, nor upon what occasion, nor in what City, nor of whom he received *Isidore*: which putteth me in mind of *Cacus* his device, who being a strong Thief, and robbing *Hercules* of his Oxen, drew them all backward by the Tail into his Den, that the print of their heels being found backwards, they might not be tracked, but seem to be gone another way.

But he fails in his design: for as it is strange, that *Italy* should not know the Decretal Epistles of its own Popes for 800 years, till *Riculphus* brought them out of *Spain*; so is it more strange, that being such *Forgeries* as he would have them, *Hinèmarus* Archbishop of *Rhemes* should be accused for condemning them, and ratled up, and branded in such a manner, and compelled to recant by so powerful an Enemy; for it seems he had no way to save himself, but by renouncing his Opinion. The jealousy of the *Roman Church*, and its tenderness over *Isidore*,

Isidore, appeareth most exceeding great in the hard dealing which *Hincmarus* met with, who though he did recant, was still noted with infamy; as if to speak against *Isidore*, were a Crime not to be washed off by the Tears of Repentance in the Church of *Rome*. Perhaps the poor Bishop was an Hypocrite in that forced Confession, and for this was branded, because he confessed a *lye*, as men upon the Rack are wont to do, for his own deliverance: for that he knew still that *Isidore* was a Counterfeit, and must therefore be reputed a rotten Member of the Church of *Rome*. This *Baronius* observes, while he ascribeth *Hincmarus* his reprehending *Isidore's* Collection, to his keener scent; whereby he was able, more readily than others, to smell a Rat, and discover the Cheat.

Baronius proceedeth further in condemning the collection of *Isidore*, thus; But *Nicholas the Pope* seemed to abstain An 865. from it on purpose: for though he was often engaged in these Controversies, concerning Appeals to the Apostolick Chair, and there were in it many, and those most powerful, Testimonies of most holy Popes, and they Martyrs too, whose Authority might be of highest force in the Church; yet he wholly

wholly abstained from them (which that he knew to be doubtful at least, is not to be doubted) using only those, concerning which there was never any doubt in the Church of God; because the Church did not want those adventitious, and late invented Evidences, because it might receive them abundantly from other places: but Benedictus Levita himself also, though (as you have heard from Hincmarus, and as he himself testifies in the Preface before his books) he took many things out of that same Collection of Isidore; yet being conscious in himself, that the Authority of those Epistles was not so sure, but that it nodded exceedingly, he never cited any Author of them, as he did in the other Epistles of the Roman Bishops, Innocent, Leo, Gelasius, Symmachus, and Gregory; naming the Authors of those, whose Faith was clear and certain. But further yet, with great caution, because he knew the Evidences taken from them not to be so firm, he took care, as he testifies in the end, to have them confirmed by the Apostolick Authority.

Is not here a merry passage? Benedictus Levita knew the Decretal Epistles to be false, and therefore he got them to be made true by the Popes Authority; at least to be confirmed as true, whereas they were

were doubtful before. It is the manner of Privy Councils sometimes, to get others to propose the matters, which they themselves design to be done; that the business springing from the request of others, might appear more graceful in the eye of the people. We may justly enquire, whether *Benedictus Levita* were not ordered what to Petition, by private instructions from his Holiness, before he made his motion to the Chair: for it had otherwise been an extravagant impudence to have assaulted the Chair with such a request as that is, of craving a Confirmation of new-found Records, so feeble and suspected. Whatever the *Intrigue* was, the event is clear, *Benedictus Levita* got them confirmed, and so they were adopted for his Holiness Children, though Pope *Nicholas* was shy a little out of shame and modesty, and blushed to acknowledge his poor Kindred.

It is further observable, that these counterfeit *Epistles* were first brought in into the Records of the *Franks*, without naming their Authors: and that a little after their quiet publication, some Favourite of the Chair grew more bold, and added their names unto them; this of *lement*, that of *Anacletus*, &c. And that the work

work was thus perfected by degrees, *Baronius* shews us in the following passage.

Ibid nu. 7. But he who first published the Decrees extracted out of those Epistles, with the Title of the Roman Bishops, in whose names they are recorded, was that *Hincmarus* we mentioned, the Bishop of Laon, as appears by an Epistle or book written against him by *Hincmarus* of Rhemes; who receiving that work of the Bishop of Laon, read it not without indignation, and in very many things reprov'd it. But others have followed the Bishop of Laon, as *Burchardus*, who writ in the following Age, and others after him, who prefixed the names of the very Roman Bishops before all the Chapters, which *Gratian* also did the last of all.

But that those Epistles are rendered suspicious, by many things which we have said in the second Tome of our Annals, while we mentioned each in particular, is sufficiently demonstrated: Where we shew'd withal, that the holy Roman Church did not need them, so as (if they should be detected of falsity) to be bereaved of its Rights and Priviledges, since (though she wanteth them) she is abundantly strengthened and confirmed by the Legitimate and Genuine Decretal Epistles of other

Popes.

Popes. But that the Chapters taken out of them by Benedictus Levita, were at first approved, as agreeable to the Canons (as himself testifies) by the Authority of the Roman Bishops, (which was done also by the latter Collectors) it happened rather by long use, than for any strength or firmness in themselves.

Thus Baronius in his Annals, An. 865. nu. 5, 6, 7, 8. all together.

*In Notis Martyrol. ad 4. April. he saith, Vasaus is convicted to have erred, who thought this Isidore Pacensis that Isidore who collected the Epistles of the Roman Bishops, and the Councils, &c. Hincmarus Laudunensis also, and Trithemius, and others err, who ascribe that collection to Isidore of Hispalis: That Opinion is refuted; first, because Brauleus and Ildephonsus, who lived in those times, drawing up a Catalogue of his Writings, make not the least mention of that work. But further, all doubt is taken away concerning this matter, while the Author of that work, speaking there concerning the manner of holding a Council, recites the words of the first Canon of the eleventh Council of Toledo, and mentions Agatho the Pope in his Preface, since Isidore of Hispalis departed this life, long before the
times*

times of that Council, and Pope Agatho.

Had we time, we might make many curious reflexions upon these passages of *Baronius*: He afterwards talks of another *Isidore*, called sometimes *Mercator*, and sometimes *Peccator*; but of what Parents, what Calling, what City, or what Country he was, he mentioneth nothing. So that this *Child*, among all those *Isidores* and *Fathers* that are found out for it, must rest at last in one that is *unknown*.

All that can be gathered from this whole discourse of *Baronius*, is this, That a new Book of Councils, richly fraught with Evidences for the *Roman Church* and *Religion*, came abroad under the name of *Isidore*, containing Decrees and Decretal Epistles that were never before heard of in the world: that this Book was *falsly* Fathered upon *Isidore* of *Hispalis*; and that all those ancient Epistles of the Roman Bishops, from *S. Peter* down to *Siricius*, are justly suspected: Nay, he confesses them to be *infirm*, *adventitious*, and *lately invented*, or *newly found*, and to *nod exceedingly*: He opposeth them to those Records which are *Legitimate* and *Genuine*, though they are of late magnified, and followed by all the

the Collectors of the Decrees and Councils, being, though waved by some, cited and approved by other Popes, as well as Doctors, Jesuites, Cardinals, &c.

This is the last and best Story that can be made on the behalf of that *Book*, the Counterfeits in which, as we observed before, were, because they extol and magnifie the Popes Chair, received for good and Authentick *Laws* in the Church of *Rome*: For *Baronius* died not long since, about the year 1607. in this last Century; and when he had seen the truth of those Arguments that are urged against the Forgeries, endeavours so to handle this matter in his History, as to clear the Church of *Rome* from the imputation.

Bellarmino, that saw not into this Mystery so clearly, takes another course; which when we have intimated one or two Marginal Notes in *Baronius*, we shall declare. *Baronius* deals more fairly with us than *Binius*; for the one in his Marginal Notes contradicteth his Text, sometimes to delude the Reader: but *Baronius* fairly notes in the Margin, *Isidori collectio vulgata in Galliis*. *Isidori collectio ab Antiquis non adeo probata*. *Isidori collectio ut minus sincera notata*,

notata, &c. Soft words for a Treatise rejected, but strong Indications of a Desperate Cause. *The Ancients approved not the collection of Isidore. It was not so sincere as it ought, &c.*

Bellarmin.
de Rom.
Pont. lib. 1.
cap. 14.

Cardinal Bellarmine, to prove the Popes Supremacy, draweth one Argument from the Popes themselves; whose Testimonies he casteth into three Classes. *The first*, saith he, *contains the Epistles of Popes that sate from S. Peter to the year 300. in which Calvin and the Magdenburgenses confess the Primacy to be plainly asserted; and that those Bishops were holy men, and true Bishops; but they say the Epistles are forged and new, and falsely Fathered on those Bishops.* In this Class he affirmeth, *These Holy Fathers do clearly assert the Primacy; Clemens in his first Epistle, Anacletus in his third, Evaristus Epist. 1. Pius Epist. 1, and 2. Anicetus Epist. 1. Victor Epist. 1. Zephirinus Epist. 1. Calixtus Epist. 1. Lucius Epist. 1. Marcellus in Epist. 1. Eusebius Epist. 3. Melchides Epist. 3. Marcus Epist. 1.*

After this he saith, *Quamvis aliquos Errores, &c.* Though I cannot deny, but that some Errors are crept into them, and dare not affirm that they are indubitable, yet I doubt not at all, but that they are very
Ancient.

Ancient. As if an old Deed being called into question, and the matter of Fact made certain, that it was a real Forgery; he that holds his possession by it, should say, It has been *interlined* indeed, and *corrupted* in many places, but 'tis very *old*. Let us see however what his reason is for the Antiquity of it: He is rough with his Opponents, and telleth us, *The Magdeburgenses do lye, when they say Gent. 2. Cap. 7. near the end, that no Author worthy of credit ever cited these Epistles before Charles the Great: For Isidore, who is 200 years older than Charles the Great, in the Proem of his collection of the Holy Canons, saith, that by the advice of 80 Bishops, he collected Canons out of the Epistles of Clement, Anacletus, &c.*

Isidore did indeed begin to flourish near to the year 610. So that *Bellarmino* takes him right for the same *Isidore* Bishop of *Hispalis*. But had he well examined the matter, he would have forbore to give the Lye to men more in the right than himself, confiding in the rotten Antiquity of this Counterfeit *Isidore*. For *Isidore's Preface* is a Counterfeit too, made on purpose to countenance the Forgeries; not 200 years older than *Charles*.

the Great, things after the Death of *Isidore*, its pretended Author, being mentioned in the same.

Confer.

Cap 8. Di-
vis. 3.

Dr. Reynolds in his Conference with *Hart*, having smartly checked him for his *four score Bishops* out of one *Isidore*, asked him, *About what year of Christ Isidore did die? How doth Genebrard write?* (because *Genebrard* was *Hart's* most admired Author.) He answereth, *About the year 637.* as he proveth out of *Vasans*. Asking him, *When the General Council of Constantinople, under Agatho, was kept?* He answereth, *In the year 681. or 682. or thereabout.* Then *Isidore* was dead above 40 years, saith *Reynolds*, before that *General Council*. He was, saith *Hart*, but what of that? Of that it doth follow, that the Preface written in *Isidores* name, and set before the Councils, to purchase credit to those Epistles, is a counterfeit, and not *Isidore's*: For in that Preface there is mention made of the General Council of Constantinople, held against Bishop *Macarius* and *Stephanus*, in the time of Pope *Agatho*, and the Emperour *Constantine*: which seeing it was held above 40 years after *Isidore* was dead, by *Genebrard's* own confession, by his own confession *Isidore* could not tell the *four score Bishops* of it. And

so

so the 80 Bishops which Turrian hath found out in one Isidore, are dissolved all into one Counterfeit, abusing both the name of Isidore, and fourscore Bishops. Hart was unable to answer him, and fled from the Point.

Harding, in his Book against Bishop Jewel, citeth these Forgeries frequently and briskly: Upon the failure of which, though Baronius pretends an abundant number of other Evidences; yet in the loss of 30 or 40 Primitive Bishops and Martyrs, that were so long time, for the first 300 years after Christ together, thought to speak for the Supremacy of the Church of Rome, one of the fairest Feathers in the Popes Crown is plucked away; and the younger Evidences, in which Baronius trusts, being none but the Malepert and Arrogant Testimonies of Junior Popes, in their own Causes, will make but a slight impression in the minds of men, that have found themselves deluded with more ancient pretences, of the grave and unspotted Authorities of Holy Men, that Sacrificed themselves for the Glory of God, and the good of the World, and sealed their Testimony with their latest blood: which the latter Bishops of Rome have been more Secular

and Pompous, than to be doing like their Predecessors.

CAP. V.

Divers Forgeries contained in Isidore's Collection, mentioned in particular.

Isidore, as he now standeth set forth by *Merlin*, has 50 *Canons of the Apostles* for pure and good Records; many Decretal Epistles, made, as he pretends, by the first Martyrs and Bishops of *Rome*; very long, and full of Popery.

He has two Epistles of *S. Clement* written to *S. James* Bishop of *Jerusalem*, that was dead before *S. Clement* came to the Chair: one to the Brethren dwelling with *S. James*, and two others in his name.

He has four Epistles in the name of *Anacletus*, who lived in the time of *Trajan*, and sat in the Roman Chair, *An. 104*. In the last of which the Counterfeit *Anacletus* feigneth, 'That all the Primacies and Archbishopricks in the World were divided and setled by *S. Peter*, and *S. Clement*; that the Church of *Rome* is the Head and Hinge of all
the

the Churches; and that all the Patriar-
chal Sees were made such by vertue of
S. Peter: *Antioch*, because he sate there,
before he came to *Rome*; *Alexandria*,
because S. Mark came to sit there from
S. Peter: but *Rome* especially the first
See, because it is sanctified by the death
of S. Peter, and S. Paul. As if our Savi-
ours Death were nothing able to sanctifie
Jerusalem, as S. Peter's death was to san-
ctifie *Rome*: though besides the Death of
Christ, *Jerusalem* hath this advantage,
that it is the first Church, and the Mother
of us all.

That you may a little discern the deal-
ings of the Papists, note here, that *Ana-
cletus* his first and second Epistles are
cited by *Bellarmino* for good Records,
in the very same book where he confes-
seth them to be Counterfeits: For though
in one little passage they be confesied for
the present satisfaction of a stiff Oppo-
nent; yet where men are minded to be
corrupt, they may serve the turn in an
hundred other places, by a Pious Fraud;
and the Confession being over-skipped,
they may still seem Authentick, especially
if the place happen to be unseen where
the Confession was made, as it often com-
eth to pass in voluminous writings.

Bellarmino
de Rom
Pont. lib. 1.
cap. 23.

Roman Forgeries.

Isidore has besides these, 2 counterfeit Epistles of *Evaristus*, 3 of *Alexander*, 2 of *Sixtus*, 1 of *Telesphorus*, 2 of *Higinus*, 2 of *Pius*, 1 of *Anitius*, 2 of *Soter*, 1 of *Eleutherius*, 2 of *Victor*, 2 of *Zephirinus*, 2 of *Calixtus*, 1 of *Urbanus*, 2 of *Pontianus*, 1 of *Anterus*, 3 of *Fabian*, 2 of *Cornelius*, 1 of *Lucius*, 2 of *Stephen*, 2 of *Sixtus*, 2 of *Dionysius*, 3 of *Felix*, 2 of *Eutychianus*, 1 of *Gains*, 2 of *Marcellinus*, 2 of *Marcellus*, 3 of *Eusebins*, 1 of *Melchhiades*. All laid down without the least note of any *Fraud*: though the latter Compilers of the Councils, having their eyes opened by the Century-Writers of *Magdenburge*, the care of other Protestants, begin to acknowledge several of them to be Forgeries.

These *Epistles* have one common blast upon them; they were first seen in a counterfeit book, and never known to the World, till many hundred years after their pretended Authors were set in their Graves. They cannot all be confuted at once; the Reader therefore must have patience, till we meet with them in their places. In the mean time see what Bishop *Jewel* saith concerning them, a man never answered by any, especially as to these points, wherein he chargeth them

with

with Forgery. *Gratian* sheweth, that Dist. 19. De
Epistolis.
 the Decretal Epistles have been doubt-
 ed of among the Learned, *Dr. Smith*
 declared openly at *Paul's Cross*, that
 they cannot possibly be theirs whose
 names they bear: And to utter some
 reasons shortly for proof thereof, these
 Decretal Epistles manifestly deprave
 and abuse the Scriptures, as it may soon
 appear to the Godly Reader upon light.
 They maintain nothing so much, as the
 State and Kingdom of the Pope; and
 yet there was no such State erected in
 many hundred years after the Apostles
 time. They publish a multitude of vain
 and Superstitious Ceremonies, and o-
 ther like Fantasies, far unlike the Apo-
 stles Doctrine. They proclaim such
 things as *Mr. Harding* knoweth to be
 open and known Lies. *Anacletus*, that Dist. 97.
Juxta San-
ctorum.
 was next after *Peter*, willetteth and strait-
 ly commandeth, that all Bishops, once
 in the year, do visit the Entry of *S. Pe-
ter's Church* in *Rome*, which they call
Limina Petri; yet was there then no
 Church as yet built there in the name of
Peter. Pope *Anthernus* maketh mention
 of *Eusebius Alexandrinus*, and *Felix*,
 which lived a long time after him. *Fa-
bianus* writeth of the coming of *Nova-*

'tus into *Italy*; yet 'tis clear by S. Cy-
 'prian, and Eusebius, that *Novatus* came
 'first into *Italy* in the time of *Cornelius*,
 'who was (next) after *Fabianus*. One
 'Petrus Crab, the Compiler of the Coun-
 'cils, complaineth much, that the exam-
 'ples from whence he took them, were
 'wonderfu'ly corrupted, and not one of
 'them agreeing with another. *Gratian*
 'himself, upon good advice, is driven to
 'say, that all such Epistles ought to have
 'place, rather in debating matter of Ju-
 'stice in the Consistory, than in deter-
 'mining and weighing the truth of the
 'Scriptures. Besides this, neither S. *Hie-*
 'rom, nor *Gennadius*, nor *Damasus*, nor
 'any other Old Father, ever alledged
 'these Epistles, or made any account of
 'them; nor the Bishops of *Rome* them-
 'selves at the first, no not when such Evi-
 'dences might have stood them in best
 'stead, in their ambitious contention for
 'Superiority over the Bishops of *Africa*:
 'The Contents of them are such, as a
 'very Child of any judgment may soon
 'be able to descry them. Here he nam-
 'meth St. *Clement's* writing to St. *James*
 when he was dead, *Marcellus* charging
 the Emperour *Maxentius*, an Infidel and
 a Tyrant, with the Authority of *Clement*;
 with

with several things of this kind. In his *Reply to Harding's Answer, Artic. 1. and 4.* But I proceed with *Isidore*, or rather *Merlin*, that first printed him.

He has, besides all these Epistles, certain counterfeit Decrees of *Sylvester*, Bishop of *Rome*, in the time of *Constantine the Great*, and the *Epilogus brevis Romani Concilii post Nicanum celebrati*; which *Hincmarus*, Archbishop of *Rhemes*, is reported particularly to have excepted against, as absurd, because it ordaineth,

1. That no Lay-man ought to accuse a Clergy-man.
2. That no Inferiour Priest may accuse his Superiour.
3. That a Prelate may not be condemned without 72 Witnesses, a Cardinal Priest not without 43, a Cardinal Deacon of the City of Rome not without 27, a Sub-Deacon, an Acolythite, a Reader, a Door-keeper, not without 7 Witnesses.

It is further provided, that every one of these Witnesses must be without any spot of infamy: no Lay-man at all, nor any inferiour Clergy man. So that upon the matter a safe Indemnity is prepared for all kind of Priests, especially the great ones, to swim in any Excess as himself listeth, provided he be not guilty of the Protestants faults; that is to say, that he doth not touch the Popes Crown, or the Monks Belly.

This

This Decree is most solemnly put among the Councils by *Isidore*, and *Merrin*, by *Peter Crabbe*, *Surinus*, *Rinius*, *Labbe*, and *Cossartius*, and the *Collectio Regia*; and as solemnly put among the Popes Laws, by *Ivo* an ancient Bishop, a great Civilian, and one of the Eldest Digesters of the Canon Law, before *Gratian*

An. 320. This brief *Epilogue* set before the Council, giveth you to wit, that there were Cardinals in *Rome* in the time of *Constantine*, the first Christian Emperour. But if you please to examine Antiquities, you will hardly find Cardinals so ancient.

Isidore in his Preface directed to one, whom he calls his *Fellow-servant and Father of the Faith*, mentioneth 70 Canons of the *Nicene Council*, somewhat too affectedly: 'You 80 Bishops, *saieth be*, who
' have compelled me to begin and perfect
' this work, ought to know, and so
' ought all other Priests of the Lord, that
' we have found more than those 20 Canons of the *Nicene Council*, that are
' with us: And we read in the Decrees of
' *Julius* the Pope, that there ought to be
' 70 Chapters of that Synod. Yet when he cometh to the Council it self, he forgets himself so far, as to lay down but 20; the 50 forged Canons receiving a fair

fair Countenance only, by that Preface or Epistle, set for *shew* before the work.

He has an Epistle of *Athanasius*, and the Bishops of *Egypt*, to Pope *Mark*; wherein they tell him, that there were 70 Canons of the *Nicene Council*, and desire him to send them into *Egypt* from *Rome*, since all their own were burnt at *Alexandria* by the *Arrians*. *Mark* was dead 9 years before the Burning happened; howbeit, he sent them a Gracious Answer, with the 70 Canons. The first of these was seriously cited to me by a Learned Son of that Church, to prove the Bishop of *Rome* was called Pope (to wit, by *Athanasius*, and all the Bishops of *Egypt*) within the first 400 years: But some of their latest Authors begin to blush at it, as *Binius* and *Baronius* do in particular.

*Bin. Tom. 1.
In vita
Marc.*

Next to these he has three Epistles of *Julius* the Pope, as very Counterfeits as the former, yet generally cited by the Pseudo-Catholicks, as good Records.

After these, an Epistle of *Athanasius*, and the Bishops of *Egypt* to *Liberius*; the oppression of the Church by the *Arrians* being the pretended Theme, but its real design is to magnifie the Popes Chair.

Liberius his Answer. Ejusdem farinae.

A

A lofty Brag like the residue.

An Epistle of the Bishops of Egypt to Pope Felix, concerning the cruel Persecutions of the Arrians: An humble Address, and very Supplicatory. Though Felix was an Arrian himself, and an Usurper of the Chair, thrust in by an Arrian Emperour, while Liberius the true owner of it was banished for the Faith; yet the stile of the Epistle runneth thus, Domino beatissimo, &c. To our most blessed and most honourable Lord, the Holy Father Felix, Pope of the Apostolical City, Athanasius, and all the Bishops of Egypt, Thebais and Lybia, by the Grace of God assembled in the Holy Council of Alexandria. A stile too too lofty for those purer times of humble simplicity: The usual Compellations of those days (as may be seen by S. Cyprian's Letters to the Bishops of Rome, and some other good Records) being far more short and familiar; such as Julio Urbis Romæ Episcopo, or, Stephanofratri, or, Cornelio Collegæ & Coepiscopo; that is, to Julius Bishop of the City of Rome, or to Stephen my Brother, or to Cornelius my Associate and Fellow-bishop: Nor can we find any other, in undoubted instruments, for the first 300 or 400 years: But for an Usurper to be called

Most

Most blessed and honourable Lord, an Heretick, Holy Father and Pope of the Apostolical City; and that by a man who had rather die than be guilty of such a Flattery, was little suitable to the Spirit of *Athanasius*, that Great and Courageous Champion of the Church, being (as God would have it) one, that of all others was the most mortal hater of the *Arrians*.

Isidore and *Merlin* dote so exceedingly, as to make this Usurper a Pope, and to record his Decrees as *lawful Canons*.

After a little time *Liberius* was restored, but on very base and dishonourable terms, as *Bellarmino* himself testifieth out of *S. Hierom*, and *Athanasius*. He fainted in his Persecution; and was restored by an *Arrian* Emperour, upon his Subscription to the Heretical Pravity. After this he writeth more Decretals; and the Title of his Epistle is in *Isidore* thus, *Epistola Liberii Papæ, ut nullus pro Persecutionibus dum durare potestatem suam relinquat Ecclesiam*. It is Nonsense, and false Latine: but *Binius* about a thousand and three hundred years after *Liberius* his death, mendeth it thus; *Epistola XII. Liberii Papæ, ad omnes generaliter Episcopos, ut nullus pro persecutionibus dum durare potest suam relinquat Ecclesiam*: That

Bell. de Rom. Pont. lib. 4. cap. 7. Baron. An. Christ. 357. Liberii 6. nu. 32, 33.

Bfri. in vit. Liberii.

no man should forsake his Church, for persecution sake, while he was able to bear it. By the Title it should be a compassionate Letter : For if any one be wearied with persecution, as *Liberius* was, by a tacit intimation, it seemeth to permit him to renounce the Faith, as *Liberius* did : for *Bellarmino* and *Platina* consent to this, that he subscribed to the Arrian Creed; only the one faith, he did it in the external act, *through fear* ; and the other *Sentens*, that he thought, or *consented with them in all*. *Platin. in vit. Liberii.*

Bellarmino
ut supra

Damasus his Epistle to Paulinus Bishop of Antioch follows. I fear an Imposture: *Isidore* and *Merlin* were not aware there was no such man : Their Followers are fain to mend it thus ; *Paulinus Bishop of Thessalonica.* As *Binius*, *Labbe*, &c. *In vita Damasi.*

Bin. Not. in
t. pist. 3.
Damasi. &
in Epist.
Hieron. ad
Damasi.

Next the Epistle of *Damasus* to *Hieron*, and *Hieron's* Answer, both confessed to be a Forgery, there is an Epistle of *Stephen the Archbishop*, and of three Councils in Africa, to *Damasus the Pope*, concerning the privilege of the Roman Chair. Doubtless the Bishops in Africa were very zealous for the privilege of the Roman Chair, ever since the Oppression, and Cheat of *Zozimus*. The Title is some-

what

what suspicious: *Beatissimo Domino, & Apostolico Culmini sublati, &c.* Stephanus Archiepiscopus Concilii Mauritanii, &c. In English thus; *To our most blessed Lord, and the Apostolical Top highly lifted up, the Holy Father of Fathers, and the Supreme Bishop over all Prelates, Stephen Archbishop of the Council of Mauritania, and all the Bishops of the three Councils in the Province of Africa.* Many men have stiled themselves Archbishops of Provinces, but no man (as I remember) Archbishop of a Council. There may be Archbishops in a Council, but not an Archbishop of the Council. *Three Councils at once in the same Province* were never heard of: One and the same Letter sent from three Councils is a strange thing: So is a Letter sent in the name of one Archbishop, as President of three Councils at a time.

After this we have 6 Epistles of *Siricius*, 2 of *Anastasius*, 19 of *Innocent*, 2 of *Zozimus*, 3 of *Boniface*, with several Answers: Among which there is inserted a Constitution of *Honorius the Emperour* sent to *Boniface*, That if there were two Bishops of Rome made any more, they should be both driven out of the City: Which shews how subject the Roman Chair is to Schismes, and the Power that did

did of old belong to the Emperour.

There are other Epistles of *Celestine*, *Sixtus*, *Leo*, *Hilarius*, *Simplicius*, *Felix*, *Gelasius*, *Anastasius*, *Symmachus*, *Hormisdas*, &c. the most of which do much exceed our compass of the first 400 years, and are too late for our Cognizance: For since the Forgery of *Zozimus*, much credit is not to be given to the Roman Bishops: Not as if one mans fault had blasted them all; but he leads up the Van of Forgers, and they have all persisted in his Guilt, no one of them making acknowledgment or restitution, and almost all of them guilty of the like, either by doing, or suffering.

Among the rest there is an Instrument, which the Collector calleth, *Sacra Justiniani Imperatoris ad Hormisdam Papam*: The Sacred Writing of the Emperour *Justinus* to *Hormisdas* Pope. But the word POPE is not in the superscription: The Letter it self is, *To the most Holy and blessed Archbishop and Patriarch of the Venerable City of Rome, Hormisdas*. Archbishop and Patriarch we allow him; but not that *Typhus* wherewith the Fathers in the sixth Council of *Carthage* charge *Zozimus*, that blasphemous Title which *John* assumed at *Constantinople*, and *S. Gre-*

gory so declaimed against at Rome.

This Letter of *Justin* the Emperour was written more than 500 years after our Saviours Birth, yet I never saw true Record, in all that time, give a Title so high to the Bishop of Rome. But *Justin* was a man of low Descent, a Swincherd at first, a Carpenter afterwards, then a Souldier of Fortune, and at last an Emperour. He was the more solicitous therefore to complement so Mighty a Bishop with accurate expression.

Note well. *Isidore* has suppressed all the Canons of the sixth Council of *Carthage*, as too bitter and sharp for the Popes Constitution. And so has *Merlin*, though very foolishly: for in the beginning of the Book he hath a Preliminary Tract, called, *An Annotation of Synods, the Acts whereof are contained in this book*. In which he giveth us this account: in the *Aquitain* Council, 18 Fathers made 24 Canons: in that of *Neocæsarea*, 16 Fathers made 14 Canons: in that of *Gangra*, 16 Fathers made 21 Canons: in that of *Sardica*, 60 Fathers made 21 Canons: in that of *Antioch*, 30 Fathers made 25 Canons: in that of *Laodicea*, 22 Fathers made 59 Canons: in the Council of *Carthage*, 217 Fathers made 33 Canons. I

H

had

had a long time coveted a sight of these Canons, and finding them numbred in such an *Annotation of Synods*, the *Acts whereof are contained in this book*, I was much comforted with hope of seeing them: But when I turned to the place, I found them not! Surely to slip out 33 Canons at a time, made by more Fathers than were in all the other Councils put together, is a lusty *Deleatur*: There was never *Deed* of more importance imbezzelled in the World.

The *Nicene Council* had 318 Fathers, that made 20 Canons: for what secret cause therefore he skippeth over the account which he ought especially to give of this, is worth the enquiry. He mentions it by the *by*, and shuffles it off without an account, (perhaps) because he was loath to say, or unsay the story of 70 Canons in the *Nicene Council*. However he dealeth fairly with us in this, that having noted *Aurelius* to have been President in the sixth Council of *Carthage*, he confesseth, *that S. Augustine, Bishop of Hippo, is recorded to have been in that Council, in the Reign of Honorius. Ibid.*

Binius, and all the Popish Compilers I could ever meet with before, clipped off that Council in the midst, without so

much

much as signifying the *number* of its Canons. I was glad I had a sight of their number *here*, though I mist of themselves: and was confident, that however cruelly the Pope dealt with *Gurrielus* Archbishop of *Carthage*, *S. Aug.* Bishop of *Hippo*, and other holy Fathers, in cutting out their Tongues, I should at last meet with them: And the Learned *Jusellus* with much honesty and honour has made us satisfaction.

We acknowledge some *true* Records among these *spurious* Abominations: but a little *poyson* spoileth the greatest Mass of the most wholesom Meat; much more doth a Bundle of Forgeries that overpoyseth the true Records in *size* and *number*.

The method which he useth in the *mixture* of the Records and Forgeries is remarkable: For beginning with the Counterfeit Epistles of *Clement*, *Anacletus*, &c. he first seasoneth the Readers spirit with Artificial *Charms*, and prepossessioneth him with the high Authority of the Roman Patriarchs; and after he has given him those strong Spells and *Philittres*, composed of *Roman Drugs*, permits him boldly to see some true Antiquities, his eyes being dazled in the very *Entry*,

with Apparitions of Popes, and such other *Spectres*.

Left the *Tincture* should decay, he reserves some of the Forgeries till afterwards; that the *true Records* might be compassed in with an *Enchanted Circle*, and the last *Relish* of Antiquity go off as strong as the first, and be as successful as the *prepossession*. Thus he cometh down with Forgeries to *Melchiades*; and then he breaketh off the *Decretal Epistles*, to make room for the *Councils*, beginning with the *Nicene*, under pretence of its Excellency, and putting the *Councils* before it in time, after it in order, that he might get a fit occasion to introduce them here; so running down in a disorderly manner, from *Ancyra* to *Neocæsarea*, *Gangra*, *Sardica*, *Antioch*, *Laodicea*, *Constantinople*, *Ephesus*, *Chalcedon*, among the *Greeks*, and then up again to the *Latine Councils*, many of which preceded divers of the other; as the first, second, third, fourth, fifth, sixth Council of *Carthage*, all which were before the Council of *Constantinople*, *Ephesus*, and *Chalcedon*: From the seventh Council of *Carthage*, he runneth down to the thirteenth Council of *Toledo*, which happened long after *Melchiades*, *Silvester*, Pope *Mark Liberius*,

JAMES MERLIN'S
COLLECTION
 OF THE
Four General Councils ;

*The NICENE, the CONSTANTINO-
 POLITAN, the EPHESINE, and
 the CHALCEDONIAN :*

*Which S. Gregory the Great does Worship
 and Reverence as the Four Gospels.*

TOM. I.

*Of 47 Provincial Councils also ; and
 the Decrees of 69 POPES.*

*From the APOSTLES and their CA-
 NONS, to ZACHARIAS.*

ISIDORE being the Author.

ALSO

*The GOLDEN BULL of CHARLES IV.
 Emperour, concerning the Election of
 the KING of the ROMANS.*

P A R I S :

At Francis Regnault. 1635.

All we shall observe upon this Title,
 is this ; If Gregory the Great did Worship

H 4

and

and Reverence the *Four General Councils* as the *Four Gospels*, they were the more to blame that added 50 Canons to one of them; and they much more, that stain them all with the Neighbourhood, and Mixture of such hateful Forgeries.

But who could suspect that so much Fraud could be ushered in with so fair a Frontispiece? or so much Sordid Baseness varnished over with so much Magnificence! I have heard of a Thief that robbed in his Coach, and a Bishops *Pontificalibus*; of the *German Princess*, and of *Mahomet's Dove*: But I never heard of any thing like this, that a *Patriarch* should trade with Apostles, Fathers, Emperours, Golden Bulls, Kings, and Councils; under the fair pretext of all these, to Cheat the World of its Religion and Glory.

His *Grandeur* is rendered the more remarkable, and his *Artifice* redoubted, by the Greatness of his *Retinue*: *Riculpus* Archbishop of *Mentz*, *Hincmarus Laudunensis*, *Benedictus Levita*, the Famous *Isidore*, and his fourscore Bishops, *Ivo Cartonensis*, *Gratian*, *Merlin*, *Peter Crab*, *Laurentius Surinus*, *Carranza*, *Nicolinus Binius*, *Labbe*, *Cossartius*, the COLLECTIO REGIA, *Stanislaus Hosius*, Cardinal

nal *Bellarmino*, *Franciscus Turrianus*, &c. Men that bring along with them Emperours and Kings for Authority, as will appear in the Sequel: Men who think it lawful to Cheat in an *Holy Cause*, and to lye for the Churches Glory: These augment the Splendour of his Train. Their Doctrine of *Pious Frauds* is not unknown: And if we may do evil that good may come, certainly no good, like the Exaltation of the *Roman Church*, can possibly be found, wherewith to justify a little evil.

The *Jesuites Morals* are well understood: Upon their Principles to do evil, is no evil, if good may ensue. Perjury it self may be dispenced with by the Authority of their Superiour. An illimited Blind Obedience is the *sum* of their Profession. To equivocate and lye for the Church, that is, for the advancement of their Order, and the Popes benefit, is so far from sin, that to murder Heretical Kings is not more Meritorious.

It is a sufficient Warrant, upon such grounds, to *James Merlin* our present Author, that he was commanded to do what he did, by great and eminent Bishops in the Church of *Rome*: as he sheweth in his Epistle Dedicatory, To
the

the most Reverend Fathers in Christ, and his most excellent Lords, Stephen and Francis, &c. the one of which was Bishop of Paris, and the other an Eminent Prelate, who ordered all his work by their care, and made it publick by their own Authority.

Conceiving nothing (saith he) more profitable for the Commonwealth, I have not dissembled to bring the Decrees of the Sacred Councils and Orthodox Bishops, which partly the blessed Isidore sometime since digested into one, partly you, most Reverend Fathers, having confirmed them with your Leaden Seal, gave me to be published in one Volume: For every particular appeareth so copiously and Catholickly handled here, which is necessary for the convicting of the Errours of mortal men, or for the restoring of the now almost ruined World, that every man may readily find wherewith to kill Hereticks and Heresies.

The Protestants being grown so dangerous, that they had almost ruined the Popish World, by reforming the Church; nothing but this Medusa's Head of Snakes and Forgeries was able to affray them. The nakedness of the Pontificians being discovered, they had no Retreat from the Light of the Gospel, but to this Refuge

fuge of Lies : Where every one may readily find, saith Merlin, wherewith to kill Hereticks and Heresies, to depresso the proud, to weary the voluptuous, to bring down the ambitious, to take the little Foxes that spoil the Vineyard of the Church. By the proud and ambitious, he meaneth Kings and Patriarchs, that will not submit to the Authority and Supremacy of the Roman Church; and by the little Foxes, such men as the Martyrs in the Reformed Churches; the driving away of which was the design of the publication. That he meaneth Kings and Patriarchs in the former, you will see in the Conclusion.

And if any one shall hereafter endeavour to fray, and drive away these Monsters from the Commonwealth, what can be more excellent, saith he, than the stones of David, which this Jordan shall most copiously afford: If any one would satisfy the desires of the Hungry, what is more sweet and abundant than the Treasures which this Ship bringeth from the remotest Regions? but if he desires the path and splendour of Truth, by which the clouds of Error (with their Authors) may best be dispelled, and driven far away; what is more apparent than the Sentences of the Fathers,

The For-
geries Fa-
thered on
the Holy
Ghost.

Fathers, which they, by the Inspiration of the Holy Ghost, have brought together into this Heap? For here, as out of a Meadow full of all kind of Flowers, all things may be gathered with ease, that conduce to the profit of the Church, or the suppressing of Vices, or the extinguishing of Lusts. Here the most precious Pearl, if you dig a little, will strait be found, &c. Here the Tyranny of Kings and Emperours, as it were with a Bit and Bridle, is restrained. Here the Luxury of Popes and Bishops is repressed: If Princes differ, here peace sincere is hid: If Prelates contend about the Primacy, here THE ANGEL OF THE GREAT COUNCIL discovers who is to be preferred above the residue, &c.

Are not the Roman Wares set off with advantage here? How exceedingly are these Medicines for the Maladies of the Church boasted by these Holy Mountebanks? The stones of David that kill Goliath, the River that refresheth the City of God, the Food of Souls, the Ship, the very Argonaut of the Church, that comes home laden with Treasures from unknown Regions, are but mean expressions; the Inspirations of the Holy Ghost, the Pearl of Price, *Angelus ille Magni Concilii*, the Angel of the Cove-

nant

nant are hid here; and all (if we believe this dreadful Blasphemer) declare for the Pope against all the World. Here is a Bit and Bridle for Kings and Emperours, a Rule for Patriarchs, and what not?

The *Councils*, and true Records, we Reverence with all Honour due to Antiquity: And for that very cause, we so much the more abhor that admixture of Dross and Clay, wherewith their Beauty is corrupted. Had we received the *Councils* sincerely from her, we should have blest the Tradition of the Church of *Rome* for her assistance therein: But now she loveth her self more than her Children, and the Pope (which is the Church Virtual) is so hard a Father, that he soweth Tares instead of Wheat, and giveth Stones instead of Bread, and for Eggs feedeth us with Scorpions: We abhor her practices, and think it needful warily to examine, and consider her Traditions.

What provisions are made in *Merlin's Isidore* for repressing the Luxuries of Popes and Bishops, you may please to see in *Constantines Donation*, and the *Epilogus Brevis*. In the one of which so many Witnesses are required before a Bishop be condemned; and in the other,

care

care is taken for the *Pomp* of the *Clergy*, even to the *Magnificence* of their *Shoes*, and the *Caparisons* of their *Horses*.

As *Merlin*, (who was a Doctor of Divinity of Great Account) so likewise all the following *Collectors* among the *Papists*, derive their *Streams* from this *Isidore*, as their *Fountain*. And for this cause I was the more desirous to see the *Book*, which is very scarce to be found; and the more scarce, I suppose, because if the *Fountain* be unknown, a greater Majesty will accrue to the *Streams*. The *Booksellers-Shops* afforded me none; but at last I met with two of them; the one with the Learned *Dr. Barlow*, *Margaret Professor*, and *Provost* of *Queens College* in *Oxford*, the other in the *Bodleian Library*: The one was Printed at *Col-lein*, An 1530. The other at *Paris* before-mentioned. Either had all, and both affirm *Isidore Hispalensis* to be the Author.

Though some afterwards are careful to distinguish *Isidore Hispalensis* from *Isidore Mercator*. The one failing, the other is obtruded as the Author of the Work: the latter *Collectors* unanimously leaving out *Hispalensis*, and calling him only by the Name of *Mercator*. But how the Name of *Isidore Mercator* should

come

come before the Book, the Wisest Man in the World, I suppose, can scarcely Divine.

It is said, that Eulogius Bishop of Corduba had a Brother, whose Name was Isidore, whose condition of Life Banishment, whose Nation Spain, whose Trade was Merchandize: And that this Spanish Merchant flying out of his Country, upon the account of Religion, chose rather to intrust this most precious Treasure, which he had saved from the Lust of Barbarians, to the care of the Germans, than to expose it to the Rage of those Wasters and Destroyers wherewith Spain was at that time infested, as the Monks of Mentz; at least, who, upon his having sojourned there, took occasion to put his Name before the Book that was then in their hands, would have the World really to believe. This is Blondel's conjecture, which he raiseth from the real existence of such an Isidore. But he excuseth himself for conjecturing barely in such an affair, because the Work is a Work of Darkness, and they that did it, hated the Light, because their Deeds were evil: And the Patcher up of those Epistles coming forth in the Vizard of another Name, in such a business a conjecture may suffice. Let them that imposed the Name,

Blondel,
cap. 6.

Name, give us a Reason why they did it: it is not incumbent on us to render an account of what other men are pleased without reason at any time to do.

Is it not impossible, but a Knave, called *Isidore*, might be sent abroad with the Book, being pickt out on purpose, that the Famous *Isidore*, Bishop of *Hispalis*, might be believed to be the Author. He might come to *Mentz*, and sojourn there under the notion of a *Spaniard*, and give *Riculphus*, or the Monks, a sight of the Book, as a rare inestimable Treasure: For *Sinon* was let loose, with as little Artifice as this, to the Destruction of *Troy*. Thus, whence it came really, could hardly be discovered; and the Thing too would be the more admired, because it came from the *farthest Regions*, as *Merlin* speaks, being saved so Miraculously from the hands of *Barbarians*. But where did this Traveller find it? this Merchant, of whom did he receive it? For *morally* speaking, it is impossible, that a Merchant should be the Author of it; especially at that time, when the Records lay scattered perhaps in an hundred Libraries, and were all to be sought in obscure *Manuscripts*. An Ass may be expected to meddle with an Harp, as soon as a Mer-

chant

chant with the Mysterious Records of the Church. How come *Lay-men* to be so Judicious? Had any Merchant so great a Skill as this imports? It is improbable *four score Bishops* should know it, much more that they should urge him to do that, which their own Learning and Function fitted them to do far better: Yet *Isidore* in his Preface writeth thus, *You Eighty Bishops, who urged me to begin and perfect this Work, ought to know, as ought all other Priests of the Lord also, that we have found more than those 20 Chapters of the Nicene Council, &c.* It is a shame to the Church of *Rome*, that a *Lay-man* should be the Fountain of all her Records; and that in very deed, the greater part of them should be in no Manuscript nor Library in the World, being never seen, nor heard of, till *Isidore* brought them out of *Spain*: That no man can tell what *Isidore* made the Book, which is now the President, and the sole Storehouse of all their Collections, is a little infamous; especially since they believed of old unanimously, that the Bishop *Isidore* of *Hispalis* was its ancient Author.

Baronius when he had irrefragably disproved him, puts nothing certain in his stead: but having a Wolf by the ears,

and being willing to say something, raises a dust, and goes out in the Cloud.

Baron. in
Not. Mar-
tyr. ad 4.
April.

In the ancient Manuscripts, saith he, we find this Isidore, the Collector of the Councils, surnamed Mercator; as in those which we have in our Library: but in the Inscription of the Books lately Printed, he is stiled not Mercator, but Peccator, according to the manner of some of the ancient Fathers, who for Humility sake were wont to superscribe, and subscribe themselves so. I conceive it crept in by a mistake, that Mercator was written for Peccator; but since the Author of that Collection, reciting the General Councils in his Preface, endeth with the sixth, it is evident that he lived after the sixth Council, and before the seventh.

What Hypocrisie is here? He had before sufficiently detected the Collection for a Cheat, and yet he now gravely troubles his Brains, to know what Isidore this might be. It is a blind Isidore, that has left no mark of his Life behind him, but only that which lies in this counterfeit Preface; an Isidore that can no where else be found, by the great Analyst, Baronius. He has no other help to know the time about which he lived, but the Preface: Whether Peccator, or

Mereator,

Mercator, is but a superficial Controversie; whether any *Isidore* made the Book, is a deeper enquiry: The old Manuscripts of *Baronius*, are Books of yesterday, all written since the counterfeit *Isidore* was published. The variety shews, that the Papists can rest no where: And the liberty they take to alter what they see in *Manuscripts*, as they please, is an ill sign of a large Conscience, which studies not what is *faithfully* to be published, but *conveniently*. For because the Name of *Mercator* did smell too strong of the *Wares*, lest the World should wonder how the Inscription of a *Merchant* should come out before the Councils, they thought it fit to strain the courtesie of a Letter, and (because *Pecicator* is an humble Name) to turn the Merchant into a Sinner. That it was a *Sinner*, I dare be sworn, and a sly *Merchant* too; lucky Names both of them: but the last is capable of a finer pretence, no Cheat being so vigorous and unavoidable, as that of a penitent weeping Sinner. The Pride of *Rome* comes cloathed in Humility, after the example of her Supreme Head, who stileth himself *the Servant of Servants*, while he aspires (by these very Records) to be the *King of Kings*.

Roman Forgeries.

Isidore and *Merlin* being two of the first Collectors of the Councils among the Papists, I have taken the more liberty to be somewhat copious in them, that I may conveniently be more brief in perusing the residue.

CAP. VII.

Of Francis Turrian the Jesuite: With what Art and Boldness he defendeth the Forgeries.

NOTwithstanding all the weakness and uncertainty of *Isidore*, *Francis Turrian*, the Famous Jesuite, appears in its defence, about 40 years after the first publication of it by *Merlin*. The *Centuriators of Magdenburg* having met with it, to his great displeasure, he is so Valiant, as not only to maintain all the Forgeries therein contained, but the whole Body of Forgeries vented abroad by all the *Collectors* and *Compilers* following, till himself appeared.

His Book is expressly formed against the Writers of the *Centuries*, and is a sufficient Evidence, that as soon as *Isidore* came abroad by Dr. *Merlin's* Labour, and the

the Bishop of Paris Command, it was sifted by the Protestants.

It is dedicated to the most Illustrious and most Reverend D.D. Stanislaus Holius, Cardinal of the Holy Roman Church, and Bishop of Collein. Printed by the Heirs of John Quintel, and approved by Authority, An. Dom. 1573.

He defends all the Canons of the Apostles which are recounted by other Collectors. That you may know the Mettal of the Man, I will produce but two Instances.

The last of those Canons, which he maintaineth to be the Apostles, is this which followeth.

Qui Libri sunt Canonici, &c. Let these Can. 24.
Books be Venerable and Holy to you all:
Of the Old Testament, five Books of Mo-
ses, Genesis, Exodus, Leviticus, Num-
bers, Deuteronomy: one of Joshua the
Son of Nun, one of Judges, one of Ruth,
four of Kings, two of Chronicles, Hester
one, three of the Macchabees, one of Job,
one Book of Psalmes, three of Solomon,
Proverbs, Ecclesiastes, and the Song of
Songs; one of the 12 Prophets, one of
Isaiah, one of Jeremiah, one of Ezekiel,
one of Daniel: And without, let your young
men learn the Wisdom of the Learned Sy-
lachi.

Roman Forgeries.

But of ours, that is, of the New Testament, there are four Gospels, Matthew, Mark, Luke, and John; fourteen Epistles of Paul, two Epistles of Peter, three of John, one of James, one of Jude, two Epistles of Clement, and the Ordinations of Me Clement, set forth in Eight Books to you Bishops, which are not to be published to all, because of the Mysteries contained in them; and the Acts of our Apostles.

This is the eighty fourth Canon, and in some Accounts the eighty fifth; where you see the *Epistles of Clement*, and *Eight Books of his Ordinations*, put into the Body of the Bible: As for the difference of the Accounts, he sheweth you the way how to reconcile them.

If this be one of the Apostles Canons, then *Clement* was an Apostle, or had Apostolical Power: But if it be a Forgery, then not only the Apostles Canons, but the very Text of the Holy Scriptures is interlined and forged by the same.

He maintains all the *Decretal Epistles*, and among the rest *S. Clement's*: Whole genuine *Epistle to the Corinthians* they leave out, as making nothing to their purpose: but five *Spurious* ones they record; the two first of them being written to *S. James*, and the last to the Bre-

thren

thren dwelling with him at Jerusalem.

It is good sport to see how like the shot of a great Gun, the Discovery of the Protestants comes in among them: Their keenness in detecting the time of S. James his Death, shatters the Knot; and whereas before they were all united, they now fly several ways, every man shifting for himself, as he is best able.

Baronius dislikes such Arts of upholding the Church, not as impious and unlawful, but as inconvenient and pernicious. Bellarmine affirms the Epistles to be Old, but dares not attest them; Isidore, Merlin, Peter Crabbe, Nicolinus, Carranza, and Surius, own them freely without any scruple: For saying nothing of the Quarrel, they lay them down simply as good Records. Binius, Labbè, and the Collectio Regia, confess some of them to be false; and in particular, that S. James was dead seven years before S. Clement could write his first Epistle to him. And to salve the sore, they say, that it was not written to James, but to Simeon, who was also Bishop of Jerusalem, and Brother to our Lord; and that the Name of James crept into the Title Mendosè, by Error and Mistake, for that of Simeon. But honest Turrian maintains plainly, that

In Not.
Martyrol.
ad 6.
Orob.

S. *Peter* and S. *Clement* knew very well that S. *James* was dead before they wrote unto him ; yet nevertheless they did very wisely, both S. *Peter* in ordering the Epistle, and S. *Clement* in writing it. And his Reasons, as he bringeth the matter about, are pretty specious.

For my part, I protest, that such a High Piece of Impudence was to me incredible : But that you may see the rare Abilities of a *Jesuite* to argue well for the *absurdest Cause*, turn to his Book, and read his Comment on S. *Clement's first Epistle*, and there you shall see *Wit* and *Folly* equal in their height : *Wit* in managing, but *Folly* in attempting so mad a business.

For the sake of those who are not able to read, or get the Book, I will give you a Glympe of his Demonstrations. First he observeth, how *Reason it self* compelleth us, especially being confirmed by so many and so great Testimonies of the Ancients, to confess the Epistle to be S. *Clement's*, whose it is reported to be. He sophistically pretendeth here, that there were great Authorities of the Ancient Fathers extant to prove it : Whence, saith he, it began to be had in every mans hand, to be read by the Catholicks, to be put a-

Turrian
in Cle-
ment E-
pist. 1.

mong

among the Decretal Epistles, and produced and cited in Ecclesiastical Causes and Judgments. The latter part of which Clause is true: For (as we before observed) Gratian, Ivo, and the rest of the Popes Ministers, have brought the Decretals into the Body of the Canon-Law, which maketh the matter more fatal and abominable; for being really cited in their Ecclesiastical Courts, and used both in matters of Controversie, and in cases of Conscience, they are forced either to defend them, or to pluck up their Customs by the very Roots; and so further expose the Church of Rome to the shame of Levity or Fraud; yet for this very cause, it is far more impious and wicked to retain them: So that not knowing which way is best, some of them retain them, and some of them renounce them. But you must wink at all this, and believe what Turrian says, for the Authority of the Roman Church (which hath seated the Forgeries in the Chair of Judgment) is a greater Argument, to them that believe her Infallible, than any one Doctor can bring against them: Neither was blessed Peter ignorant, when he commanded to write to the Dead, nor Clement, saith he, when he wrote by the Commandment;

ment; but that the Readers would presently see, the Epistle to be written to him, whom all men knew to be dead before S. Peter; they being about thereupon, to enquire diligently into the cause thereof, and seeking to find it: Nay, this was the design of the blessed Peter, and therein he imitated the Holy Scripture. Whether to counterfeit, or blaspheme the Scriptures, be the worse, I cannot tell: but of this I am sure, that they who think such courses lawful, (as this fastned on S. Peter, and the Holy Scripture here) will stick at nothing which they take for their advantage. For that it was lawful to counterfeit S. James his Name, he proveth afterwards very largely; and now he is giving the reasons of it: One intention was to stir up all people to Enquiry; their admiration at so strange a thing, being very prone to make them diligent to learn the cause of it: Another was, that all Bishops might see the more clearly, that they were taught in the person of James: For James being dead, and incapable of receiving the instruction, it is evident, that he was not intended thereby; and therefore it must be for others in his capacity. A third reason was the preventing of envy: for had

S. Peter

S. Peter vouchsafed (being our Saviours Vicar, and Head of the Church) to write to any Bishop alive, the Honour done unto that Bishop had been so great, that all the rest had been tempted to maligne him shrewdly for that advantage: His intention was, saith he, to transfigure *ibid.* these things in the person of James, after the manner of the Holy Scripture; and that as well for other Bishops, as especially those that should succeed him in the Church of Jerusalem, (whence the preaching of the Gospel began, according to the Prophecie of Isaiah) that they might thus think with themselves; If the Prince of the Apostles commanded Clement to write these things to James the Brother of our Lord, whom Peter, James and John did first of all ordain, who now ceased to be a Shepherd, and was rewarded with his Crown; he certainly did not command him to write for his sake, but for us, to whom Solomon saith, Look diligently to the face of thy Cattel, and consider thy Herds, &c. Let this, saith he, be one cause of the Transfiguration, or counterfeiting a person in this Epistle. Having noted how S. Paul transferred a certain business on himself and Apollos by a Figure, he concludeth thus: Why therefore may we not think, that S. Peter

S. Peter for the same reason commanded Clement to transfer his Epistle concerning his Death and Doctrine, pertaining in common to every Bishop, by a Figure to S. James already dead? lest if he should have commanded him to have written to Simon the Bishop of Jerusalem, who succeeded S. James, or to any other, as to Mark the Bishop of Alexandria, or Ananias of Antioch, or any other, he should then perhaps seem to love him, or honour him, more than the residue?

Much more he saith to this purpose, but all made vain, with one small observation: Whereas he pretends that Clement knew S. James to be dead, there is a fit Epistle written by the same Clement, To his most dearly beloved Brethren dwelling at Jerusalem, together with his dearest Brother James, his Fellow-Disciple. So that S. James after all, was still thought to be alive, by those that transferred this Epistle on S. Clement by a Figure.

S. Peter's influence over the Bishop of Jerusalem, and our Lords Brother, was thought a considerable Circumstance for the Establishment of the following Popes: And till the Protestants discovered the Fraud, let Turrian say what he will, there was scarce a person in the World,

World, that thought not the Letter *timed* well enough for the purpose.

And whereas he pretendeth *so many and so great Testimonies of the Ancients, confessing the Epistle to be S. Clement's*; he is not able, nor does he so much as attempt to name one, from *S. Clement* downward, till this *Spurious Isidore*, that affirmed any such matter. Howbeit, he quotes *Origen, Theodoret, Gregory Nazianzen, &c.* to prove the lawfulness of a Transfiguration, and makes great Ostentation of the Fathers, in shewing that *S. Peter* and *S. Clement* did wisely in the business.

CAP. VIII.

Of Peter Crabbe's Tomes of the Councils: Wherein he agrees with, and wherein he differs from Isidore and Merlin.

BESIDES the Forgeries that are in *Merlin* and the Bastard *Isidore*, *Peter Crabbe*, whose Tomes of the Councils were published eight years after the *first Edition of Merlin*, published more, of as great importance as the former; not omitting those of *Isidore* and *Merlin*, but recording

recording and venting them altogether.

He pretends to give an account of all those Councils that have been from S. Peter the Apostle, down to the Times of Pope John II.

He wrote before *Turrian*, as *Carranza* and *Surius* did, whom it is *Turrian's* business to defend.

The End being proposed before the Means, with what design these Editions of the Councils are so carefully multiplied, we may conjecture by a *Treatise* that is set in the Front of them, concerning the Roman Primacy. Almost all the Compilers, after *Peter Crabbe*, having prefixed the same with one consent before their Work, as the Aim of their ensuing Labours.

It is extant in *Crab*, *Surius*, *Nicolinus*, *Binius*, *Labbe* and *Cossartius*, and the *Collectio Regia*. *Carranza* hath it not nor *Paul V.*

Paul V. in his own Work, published at Rome, Anno Dom. 1608. touches the Forgeries but very sparingly. It does not become the Majesty of a Pope in his own Name to utter them. It is moreover a thing of hazardous consequence for him to appear in Person in such a disgraceful business. It befits his Holiness to act rather

ther by Emissaries and Inferiour Agents, as all great Statesmen and Politicians do, being unseen themselves in matters that reflect too much upon their safety : that Method (you know) is more stately, as well as more Honourable and secure. Yet he approveth others at a distance, as his dear Son *Severinus Binius* in particular, who dedicated all his Tomes to Pope *Paul V.* in the year 1618. and has a particular Letter of Thanks from Pope *Paul* himself, as a Badge of his Favour before the Work. As for *Carranza*, he is but an Abstract, or brief *Compendium*.

This *Treatise of the Primacy*, thus put before the Councils, containeth a Collection of Testimonies out of Counterfeit Epistles of the Primitive Bishops and Martyrs of *Rome*, proving under the Authorities of most Glorious Names, that the Holy Apostolical Church obtained the Primacy, not from the Apostles, but from our Lord himself: that it is the Head and Hinge of all the Churches; that all Appeals are to be made thereunto; the greater causes, and the contentions of Bishops, being to be determined only by the Apostolical See: that she is the Mother of all Churches; and as the Son of God came to do the Will of his Father, so ought all Bishops

shops and Priests to do the Will of their Mother: that all the Members ought to follow the Head, which is the Church of Rome: that the first See ought to be judged by no man, neither by the Emperour, nor by Kings, nor by the People: that it was granted to the Church of Rome, by a singular priviledge, to open and shut the Kingdom of Heaven to whom she would: that none may Appeal from her to any other: that the Apostolical See may without any Synod unbind those whom a Synod or Council hath unjustly condemned. Of which Sentence she is to be the Judge, whether it be just; for she may judge all, but none her: that the Church of Rome is the Foundation and Form of all the Churches; so that no Church hath its Essence without that of Rome: that from her all the Churches received their beginning. Doctrines as true, as the Authorities by which they are confirmed; and to say no more, as true as the last. For the Christian Churches received their beginning from Jerusalem, before the Church of Rome had any Being.

Consider it well, and you shall find this the removing of a *meer stone* of highest importance, an Encroachment upon the Territories of other Patriarchs, an

Usurpation

Usurpation of all Spiritual and Secular Power, to the subversion of Emperours, Kings and Councils.

For if all are to obey her, as Jesus Christ did his Eternal Father; if it be granted to the Roman Church, by a singular Priviledge, to open and shut the Kingdom of Heaven to whom she will; if no King, Emperour or Council, hath power to judge the Pope, while he hath power to judge all; Kings, Emperours and Councils are made Subject to him, and nothing can escape the Sublimity of his Cognizance.

Besides this *Treatise of the Primacy*, *Peter Crab* has 34 new *Canons of the Apostles* more than *Isidore* and *Aerlin*: So that Antiquities are daily increasing in the Church of *Rome*, and Records are like Figs, new ones come up instead of the old ones.

The last of these Canons is that of *Clement*, about the Canon of the Bible: a Forgery of more *Scriptures*, added to the former, in the names of the Apostles; defended by honest *Turrian* zealously, and magnified by *Nicolinus* as the *Coronis* *Vid. Cap.* of the Apostles Canons.

He has the *Roman Pontifical*, a Treatise of the Lives of Popes, fitted exact-

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ly to the *Decretal Epistles*, and accordingly, most richly stored with all kind of Forgeries and Lyes. It is a *new* Book Fathered upon Pope *Damasus*; which *Isidore* and *Merlin* (I think) were ignorant of; for it is not in them; and I admire where he had it. It is the Text on which he commenteth, as a Great Record; he useth it as a great proof in doubtful matters, and according to it the Method of his *Tomes* is ordered. You will see more of it hereafter.

He has the counterfeit *Council of Sinuessa*, a new Piece, which I find not in *Merlin*: But I verily believe, he scraped it up some where else, and 'tis not his own, 'tis so full of nonsense: A Council sitting in the year 303. and defining from that Text, *Ex ore tuo justificaberis*, & *ex ore tuo condemnaberis*, that no Council can condemn a Pope, nor any other Power, but his own mouth: For because our Saviour has said, *Out of thine own mouth thou shalt be justified, and out of thine own mouth thou shalt be condemned*; therefore nobody can condemn the Pope but himself alone: for which purpose they repeat the Text over and over again, very feebly and childishly, even unto nauseating: And the example of *Marcellinus* is made

made an instance in the case; who being called to an Account for offering Incense to an *Idol*, could not be condemned by this Council, and was therefore (because he was Pope) humbly implored to condemn himself.

It is a Council of great value, because of the President we have in it, how Scriptures may be applied to the Bishop of *Rome*; and how places that belong to all the World, must peculiarly be ascribed to him alone: Howbeit *Crab* makes a sower face on't, and is fain to promise this Pious monition to the Reader.

By reason of the intollerable difference and corruption of the Copies, whereof the one was old and faulty, though written in the best Parchment and Character; the other more old, but equally depraved (as the Beholders might discern with their eyes) so far, that what they mean sometimes cannot be understood, we have set both the Copies, without changing a syllable of them, in two Columns; setting the Letter A over the first, and C over the other: but the middle Column over which B is placed, for its capaeity, or rather conjecture, endeavours as much as it is able, to reconcile the other two so very divers, and bring them to some sense.

Roman Forgeries.

He does not tell you plainly, that he made the middle Copy; but 'tis easie to conceive it, since he found but *two*, and they were so full of nonsense, that he added one, which is the third, to reconcile them. Yet *Crabbe's* Invention is now recorded by the *Collectio Regia*, and the two old ones, for their horrid *Barbarismes*, are thrown out of the Councils, and (for very shame) are cast away: for proceeding in his Apology, *Crab* a little after saith, *Nemo ergo caput subsannando moveat*, &c. Let no man therefore wag his Head in derision, who having either gotten more correct Exemplars, or being of a more Noble and clear apprehension, is able to mend these: but rather let him patiently bear with what is done, and reduce it himself into better form.

This is a sufficient Light, wherein to see the dissimilitude between Forgeries and true Records: For whereas the *undoubted* were made in great Councils of Holy Men, and are all of them clear and pure, and well-advised, full of Uniformity, Sense, Gravity, Majesty, Smoothness, Order, Perspicuity, Brevity, Elocution and Verity; it is the common Fate of these Instruments which we accuse as *Forgeries*, being made in a *Dark* Age,

Age, by men not so Learned as the Church of *Rome* could desire, (and sometimes in a Corner by some silly Monk) to swarm with Absurdities, Errours, Tautologies, Barbarismes; to be rude and tedious, empty and incoherent, weak and impertinent: yet some of them we confess to be more pure in Language, and better in sense than others.

This Council of *Sinuessa* is more ridiculous than it is possible well to imagine, before you read and consider it.

He has the Counterfeit *Edict* of the *Emperour Constantine* for a good Record. It is more warily made than the other, and better Latine, but of *Swinging Importance*: 'Tis but a Deed of Gift, wherein the first most Christian Emperour is made to give all the Glory of the Western Empire, with its Territories and Regalities, to the Bishop of *Rome*. We shall meet with it in others: for the Collectors of the *Decretal* Epistles, all of them, harp upon this String most strangely.

As Pope *Paul V.* so *Peter Crab* has but 20 Canons of the *Nicene Council*; wherein he agrees with *Isidore* and *Merlin*, and differs much from some that follow him: Nay, he agrees and disagrees with *Isidore*

at once, in this very thing: He agrees with *Isidore* in his Book it self, (on the *Nicene Council*) but disagrees with him in his *Preface*.

But then he maketh amends for the Omission; for he hath the Synodical Epistle of the *Nicene Council*, a new Record, which I find not in *Isidore*, or in any before him: It is an humble Address of the *Nicene Council* to Pope *Sylvester*, beseeching his Holiness to ratifie their Decrees: To shew that no Council is of any value, unless it be approved by the Bishop of *Rome*: And he has a Gracious Answer too by the same Pen, or I am sorely deceived; for they are both alike so full of Barbarisms and false Latines, that another Duncce can hardly be found like the first to imitate them. In good earnest, they are the most feculent Forgeries that ever I saw. To speak much in little, is, they are worse than the *Simueffa Council*.

They are without Greek Copies, which (where all the rest is in Greek) is an evil sign: But as they are, you shall have them, when we come to *Binius*, that the more Learned may judge of their Excellency.

He has a *Pseudo-Catholick Council* at
Rome

Rome under Pope *Sylvester*, with the same *Premonition to the Reader*, word for word, which he set before the *Sinuesa* Council, *Propter Exemplariorum intolerabilem nimiamque & Differentiam, & Depravationem, &c.*

He has the other Forgeries of *Isidore Mercator*; and among the rest, the *Epilogus brevis* concerning the number of Witnesses.

He defaces and suppresses the sixth Council of *Carthage*, as well as his Predecessor.

What with blotting out, and putting in, he so disguizes the Face of Antiquity, that unless it be to very clear eyes, the Primitive Church appeareth not the same.

Yet are his Voluminous Tomes dedicated to the *Invincible Emperour Charles V.* being Printed in the year 1538. by Peter Quintell. *Cum Gratiâ & Privilegio tam Casario quam Regio Colloniae.* That is, *At Collein by the consent and Authority both of the King and Emperour.* So far even Monarchs are deluded sometimes with a shew of Piety, and the Light of Depraved and Corrupted Learning.

CAP. IX.

of Carranza : his Epitome of the Decrees and Councils. He owneth the Forgeries.

Carranza, being but a short *Compendium*, was Printed at *Paris*, An. 1564. to wit, very fitly, for the more general spreading of the corrupted Councils : All the other *Collections* being great Volumes, but this a little Informer, or Companion for the Pocket.

It was dedicated *to the Illustrious Diego Hurtado Mendoza, Orator in the State of Venice, and his Imperial Majesties Vicegerent in the Holy Council of Trent.*

He lays down all the *Apostles Canons* for good Laws, even the last it self being not excepted ; and selects Decrees out of the *Decretal Epistles* for good and Catholick *Canons*.

The *Decretal Epistles* themselves would be too long for so short a *Compendium* ; and therefore he has not the Decrees themselves, but *Excerptions*.

He has the *Pontifical* of the Popes Lives, but more modesty than to ascribe it to *Damascus* : It is a part of his Text however.

He

He has but 20 Canons of the *Nicene* Council, and skippeth over the Council of *Sinnessa*.

He omits the *Epilogus Brevis*, but owns the Council to which it is annexed.

He followeth *Isidore*, and exceeds him a little.

CAP. X.

Of *Surius* his four Tomes, and how the Forgeries are by him defended. He hath the *Rescripts* of *Atticus* and *Cyril*, by which Pope *Zozimus* was condemned of Forgery in the sixth Council of *Carthage*.

L *Aurentius Surius* was a Monk of the Order of the *Carthusians*: He wrote four Tomes: He pretends to have all the Antiquities of the Church at large, and to mend and restore the defects of the Ancient Manuscripts. What their mending and restoring is, you begin to discern. He dedicates the whole Work to *Philip* King of *Spain*, *Sicily*, and *Neapolis*, &c. and directeth it in another Epistle to the most August and Invincible Emperour *Charles V.* It was Printed at *Col-*
lein

lein by Geruvinus Galenius, and the Heirs of John Quintell, in the year of our Lord 1567.

He has the counterfeit Preface of *Isidore Mercator*, before detected; *The Treatise of the Primacy of the Roman Church*, all the 84 *Canons of the Apostle*, and the *Apostolical Constitutions* of Pope *Clement* (newly added to the *Tomes of the Councils*) for good Records; though *Isidore Mercator*, some of the *Apostles Canons*, and *Clement's Constitutions*, are rejected by some of the best of his most able Followers, (as you shall see hereafter:) not I suppose upon mature deliberation, but inevitable necessity.

The *Liber Pontificalis* of Pope *Damasus*, that notorious Cheat, is the groundwork upon which he commenteth. It so exactly containeth the Lives and Acts of the Bishops of *Rome*, that when I first approached it, I apprehended every *Life* to have been recorded by some person contemporary with the Pope, of which he was writing: for it nominates the time of their Session to a Year, a Moneth, a Week, and a Day, from *S. Peter* downward: Which being done for no Episcopal Chair beside, it made the *Roman See* seem of more Eminent Concernment than the

the residue from the very first beginning; such a peculiar and extraordinary care being no mean Indication of its High Exaltation above all other Chairs, that were not for a long time together so accurately regarded. But a little after, I found a *shrewd sign*; for beside the errors and contradictions noted before, in the midst of all this exactness, he misleth sometimes 3, 4, 5, 6, 9 years together. This shall be proved hereafter, with more than we yet say, when we come to *Binius*.

He has all the *Decretal Epistles*, and the *Donation of Constantine* for good Records. The *Epistle of Melchiades concerning the Munificence of Constantine*; the *Spurious Roman Council under Pope Sylvester*, with the *Epilogus Brevis*; the *Letters between Athanasius and Pope Mark*, concerning the number of the *Nicene Canons*: Those Letters tell us the Canons of the *Nicene Council* are 70. and yet he records but 20 of them.

The most of these Great Appearances are rejected afterwards, by *Baronius*, *Binius*, *Labbè*, and the *Collectio Regia*.

By good fortune he has the *Rescripts of Atticus*, and *S. Cyril*, the Patriarchs, concerning the *true Records* of the *Nicene Council*,

Roman Forgeries.

Council, sent to the sixth Council of *Carthage*, upon the occasion of *Zozimus* before related.

The Letter of that Council to *Celestine* the Bishop of *Rome* concerning that Controversie.

And a Scrap of the Council it self: but he omits the Decrees.

Did I follow them throughout all Ages, my work would be endless. We should find much foul Play in following Councils and Records of the Church: but for several weighty Reasons I have at present confined my self within the compass of the first 400 years next after the Death of our Lord, whose Name is not to be mentioned without praise and glory.

Note well: I go on thus, to observe particularly what Forgeries every Collector of the Councils owneth, and what Emperours, Kings, and Popes, their Books are dedicated to; and what privilege, in all the principal parts of the Popes Jurisdiction, they come forth withal; and especially what a multitude of men have been encouraged to carry on this Design, that you might see the Conspiracy of the Members with the Head, and the general Guilt of that Church in so

Enormous

Enormous an Affair. To which we might add the innumerable *Armies* of Learned men that have cited them in that Church, and the Company of Captains that have defended them: But it had been better for them that they had never medled with the Protestant Objections, for they have made the matter worse than they found it, and bewraid themselves in all their Answers; nay, they have made the *Frauds* more eminent and notorious, by disturbing the Reader, while they give him Warning by their *Notes*, though the intent be to defend them. This I speak especially upon the last, from *Binius* downward.

CAP. XI.

Of Nicolinus his *Tomes*, and their *Contents* for the first 420 years. His *Testimony* concerning the sixth Council of Carthage.

Nicolinus is printed in five Volumes, *Sixti V. Pont. Max. felicissimis Auspiciis*, as himself phraseth it: I think he means, *By the favourable Permission and Authority of Pope Sixtus V.* He dedicates
his

Roman Forgeries.

his Tomes *to the same most Holy Lord Sextus, &c.* which were printed at *Venice*, *An. 1585.*

Among other things in which I should say he is peculiar, had not *Merlin* in his *Isidore* done the same, he sets a counterfeit *Epistle of Aurelius, Archbishop of Carthage, to Damasus the Pope*, and the Popes *Answer*, in the Front of his Work. The *Epistle* requesteth a Copy of all the *Decretals* that were made by the Bishops of *Rome*, from *S. Peter* downwards. The *Answer* intimates a Copy, commanding him to preach and publish the same.

In both these *Collectors* the *Epistles* are displaced above 300 years out of their due order, meerly that they might face the Forgeries with the great Authorities of *Aurelius* and *Damasus*, who were both dead 300 or 400 years before the Counterfeits were made: Howbeit, the Pageant does well to adorn the Scene; it entertains the Spectators as a fit *Pro-ludium*, to make the way more fair for these disguised *Masquers*.

In the last of these *Epistles*, the Counterfeit *Decrees* are Fathered on the *Holy Ghost*, and whosoever speaketh against them, is charged with *Blasphemy*.

Yet for all this, though the *Epistles*

were

were desired by *Aurelius*, and sent by *Damasus*, and commanded to be preached and published throughout the world, they were never heard of by the space of 700 or 800 years after their first Authors, nor for 300 or 400 years after this *Damasus* and *Aurelius*; though pretended to be the Canons of the Holy Fathers, so Sacred, and so Divinely inspired by the Holy Ghost.

This is that *Damasus* upon whom the Famous Pontifical is Fathered: He sat in the Chair *An. 370*. The Forgeries were unknown till about the year 800.

This *Aurelius* is he who tasted the Decrees of *Zozimus*, and had experience of their sincerity, when he resisted the Encroachments of the Roman Chair.

But to return to *Nicolinus*; he has *Isidore's* Preface, *The Treatise concerning the Primacy of the Roman Church*, containing so many Testimonies out of forged Bishops, Martyrs, and Fathers: *All the Apostles Canons*, of which he maketh *S. Clement's* the Top and *Coronis*, concluding that Impious Counterfeit with this affected phrase, *Coronidis ipsorum Canonum Apostolorum finis*: The end of the *Coronis* of the Apostles Canons.

Francis Turrian is in so much esteem with

with him, that he hath Eight Books of *Clement's Constitutions*, with *Turrian's Proem*, and *Explanatory Defences* upon them.

The *Liber Pontificalis*, drawn from the beginning like a *Vein* of Lies, through the tedious length of 800 years, infecting all these Ages with Forgery: It is his Text in like manner.

He has all the *Decretal Epistles* without Exception; the *Council of Sinuesia*, or *condemnation of Pope Marcellinus*, with the same *Premonition* you saw in *Peter Crab* to the Reader; The *Donation of the Emperour Constantine*, which by this time one would think to be a sound and admirable Record, having so many Hands subscribing it, and so many Pens inserting it among the *Councils*, without the least note of any *dubiousness* or *blemish* in it.

Nicol. Epist
Vedicat.
ad Sixt. V.

He has *threescore and eighteen Canons* of the *Nicene Council*, and professeth himself to be the first which added them thereunto: And he had them of a *certain man* that brought *four-score* of them in *Arabick* to *Alexandria*, as his *Printer* does witness for him to the Reader. But surely had there been so many, *Pope Paul V.* and all the *Collectors* before him, had not omitted them.

Some

Some 40 years hence we may expect fourscore more: for as for those *naked and vulgar Canons*, (as he calleth the Old and Authentick Records) they will not serve the turn; nor yet the old *Seventy* mentioned by *Isidore*, *Athanasius*, and *Pope Mark*: by which you may see they are always growing, and may come to a *Million*, if the continuance of the World permit it, and their need require it.

What say you? In good earnest, methinks, the year 1585. is very late, for the finding of *eight and fifty Canons* of *Nicol. 17.*
the *Nicene Council*: That Council was as- *pogr. Lecto.*
sembled in the year 327. and made its Ca- *ri.*
nons above *one thousand and two hundred* years before *Nicolinus* time: They were written in *Greek*, and these lay dormant in *Arabick*, so many Ages, no man can tell where. But the *blessed Jesuites*, or *one of the same Society*, luckily found *Nicol. 17.*
them the other day. *pogr. Lecto.*
ri.

Here and there he has a true Record, and among the rest a piece of the sixth Council of *Carthage*, though mangled too: where concerning the two Counterfeit Canons of *Pope Zozimus*, he saith, *The African Fathers not finding any such Canons as these, in the Codes which they had of the Nicene Council,*

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both

Roman Forgeries.

both in Greek and Latine, promised that they would keep them only so long, as the time would be, that they might get the true Copies out of Greece: Which when they had been sent for, and were brought from Cyril of Alexandria, and Atticus of Constantinople, they were found imperfect, as not containing but only those 20 Canons, which were extant also among the Latines; in which nothing is contained concerning Appeals to the Roman Bishop: Nay, those African Fathers from the fifth and sixth of those Canons gathering the contrary, did earnestly beseech Celestine the Pope, that succeeded Boniface, who was the Successor of Zoësimus, that he should not admit Appeals: which (they said) as it was most prudently and justly provided for by the Nicene Council, so they found it in no Synod of the Fathers, that any should be sent from the side of his Holiness. What Boniface and Celestine answered, it is not certain: Acta enim illa valdè concisa sunt, & mutila, For those Records are cut very short, and maimed; and therefore the matter is the more obscure.

No Legatus à Latere.

Who maimed those Records is worth the Enquiry: Some-Body that was concerned in them, and whose influence must be

be exceeding great for the attempting of such a thing, hath cut them short, that Records so offensive and pernicious to him, might be made *obscure*. But as Thieves, by dropping some of the Goods by the way, are oftentimes detected, or Murderers by forgetting the Knife behind them; so doth the Great and Just GOD insatuate the Pope of *Rome*, against whom this Council was assembled, and smite his Agents with blindness here; and at other times their heart faileth them, because of *Guilt*: so that not daring to make *thorough work* with the Councils, they falter, and are detected.

Here is a rare case, all the Copies of the *Nicene Council*, throughout the World, were *imperfect* 1200 years ago, both among the *Greeks*, and among the *Latines*, only those at *Rome* were valid and Authentick. For the Councils of *Carthage* were reckoned among the *Latines*, as you may see by *Isidore*, and *Merlin*, placing them in that number, and that justly; for the *African Fathers* that pertained to *Carthage*, wrote in *Latine*, as *S. Augustine*, *Fulgentius*, *Tertullian*, &c. They were Naturalized so far, that *Latine* was almost their Mother-Tongue, as *Justellus* observes out of *S. Au-*
L 2
gustine:

Roman Forgeries.

gustine: and yet these that were Allied to the See of *Rome* so near, were at one with the *Greeks* in the Records controverted: None were good at *Carthage*, *Constantinople*, or *Alexandria*, &c. but only those which the Pope produced in his own Cause: Nor were any like his upon the Face of the whole Earth besides.

At first I admired to see those Canons of *Carthage* so abruptly cut off by *Binius*, where I happened first to miss them: but when I afterwards found them, by the help of *Justellus*, I saw the reason: The *Roman Bishop* was curbed; though that of *Anacharsis* concerning Laws proved true; *Laws are like Spiders Webs, they detain Flies, but Hornets break through them.*

Nicolinus having intimated the lameness and obscurity of the Narration, goeth on thus: *It is probable that Celestine wrote back sharply, and would have the Appeals of Priests, from their own, to the bordering Bishops, and of Bishops themselves to the Roman Chair established and valid. The Pope would have it so, notwithstanding all contradiction: Forasmuch as they were founded on Right and custom, and upon the Nicene Canons,*

Nicol. ibid.

which

which were kept entire (*it is credible*) in the Roman See, as they were extant in the time of Mark.

It is credible: Was ever such Impudence known before! They were not able to urge one Argument why it should be *credible*, and yet this *credibility* must overthrow all the Evidence in the whole World.

But they were kept entire in the Roman See, as they were extant in the time of Mark. This spoileth all! for by referring you to Mark, he appeals to the Epistles of Athanasius to Mark, and of Pope Mark to Athanasius, concerning the number of the Nicene Canons. Which Epistles of Mark and Athanasius, by invincible reasons urged by Binius, as well as the Authorities of Baronius, Labbè, and the *Collectio Regia*, are evidently proved to be very Forgeries.

He gives you more of these audacious Guesses; He says *it is credible*, that they were contained also among the Canons of Sardica which Celestine sent, it is probable, unto them: But that the Africans rested not satisfied, either because they suspected those Canons to be corrupted, or for some other cause; it is shewn in the Epistle of Boniface the II. to Eulalius of Alex-

andria, concerning the Reconciliation of Carthage, which happened about 100 years after.

The more you stir this business, the more it stinks. The *Epistles* made in the name of *Eulalius* and *Boniface*, concerning the *Excommunication of the Churches of Africa for 100 years*, past down so fair to *Nicolinus*, that he took them for good Records; and doubtless he thought it well enough, that the African Fathers were Excommunicated for opposing the Popes Opinion: So that the Quarrel rose very high, or, what we before observed was very true, these *Epistles of Boniface* and *Eulalius* were invented to colour the Popes Cause, and disgrace the Fathers. Take it which way you please, it smells ill: *Baronius* and *Bellarmino* had rather they should be Counterfeits.

His probability about *Celestine's* sending the Canons of *Sardica* to *Carthage* fares little better: *Celestine* knew very well the Canons of *Sardica* would not do in that Council: *Nicolinus* cannot produce one syllable in proof, to make it probable, that he sent them thither; and his flying to *Sardica* is in an evil hour; for it is opposed by 217 Bishops, so great, that they have frightened *Rome* out of her Excommunication,

communication, who altogether testifie, no less than twelve hundred years ago, that no Synod of the Fathers made any such Canons. And if *Sardica* were no Synod, what will its Canons signifie? The Popes then living and concerned, never attempted so vain a shift, but positively affirmed and maintained still, that they were the *Nicene* Canons: only the Council of *Sardica* is pretended of late, and some new men, now the business is over, perswade us they did all mistake while the matter was in agitation, both at *Rome* and *Carthage*; and that themselves have more clear and piercing judgments (to see into a business so far off better) than all the Fathers.

Admit those Canons were made at *Sardica*, it was a gross Errour to Father them upon the *Nicene* Council: for the Authority of *Sardica* is not to be compared with that of *Nice*. *Sardica* was unknown to all the Council at *Carthage*. *S. Augustine* thought it an *Arrian* Council; as *Binus* in his Notes upon it observeth: and *Bellarmino* puts it among the partly *Reprobated*. And that which induceth me to believe those Canons now extant in the name of *Sardica* to be forged, is, that they were first produced in *Zozimus*.

Bell. de
Concil. &
Eccles. lib. 4
cap. 7.

his Counterfeit, and Fathered upon *Nice*. And there being a *Council* once, it is now pretended that there were two there; that these Bastards disowned at *Nice*, might have a Sanctuary somewhere, and find some Fathers. My conjecture is made considerable, because the Canons now Fathered upon *Sardica* are contrary to those of *Nice*: And it is not probable, that two *Catholick Councils* so near, should so suddenly Decree things contrary to each other; nor that the same *Fathers* that were at *Nice*, when they came to *Sardica*, should change their minds with the place of their Session. That there were no Canons of *Sardica* known till the time of *Dionysius Exiguus*, is very probable, because they were not in the *Code of the Universal Church*, nor in the *African Code*, till *Dionysius Exiguus* put them in; as *Jacobus Leschasserius* most excellently proveth.

Whether *Dionysius* or *Hadrian* put them in, is to me uncertain: But *Hadrian I.* first gave the Copy of *Dionysius* to the Emperour *Charles*, whence the old *Manuscripts* were transcribed, which are now extant in several Libraries; and in which the Dedication of Pope *Hadrian* is contained in Verse, To his most Excel-

lent

lent Son King Charles, &c. The first Letters of the Verses being put together, make this Acrostick, EXCELL. FILIO. CARULO. REGI. HADRIANUS. PAPA. The Verses are found in the Copies yet extant of *Dionysius Exiguus*.

This shews that some New Thing was put into the Book, and that *Hadrian* had a finger in it, which reached perhaps farther than the beginning. If the Book was as new as the Acrostick, *Dionysius* was far enough from being its Author. What Faith we are to have in the Papists, when they tell us who were the Ancient Compilers of the Councils, you may see by *Baronius*, who giving us an Account of their Order, reckons *Isidore* (a known Counterfeit) for one; *Dionysius Exiguus* for the first, *Ferdinandus Diaconus* for the second, *Martinus Bracarensis* for the third, *Cresconius* for the fourth; and after all these, *Isidore* for the fifth. As certain as *Isidore* was a Collector of the Councils, so certain is it that *Dionysius* was one, but farther certainty yet I can see none.

In Not.
Martynol.
ad. 4. April.

Charles the Great, perhaps having never seen the like before, was pleased with the Acrostick; and the putting of his Name in Capital Letters before the Councils

cils was delightful to him. *Syrens* sing sweetly, while they deceive bloodily. *Hadrian* I. knew well, what was a Gift fit for a *Scholar*, and a *Pope of Rome*.

If I should produce but one passage which I found in it, the matter would be more effectual: For after he has done with the Councils, he lays down the Decretal Epistles of 13 Roman Bishops, beginning with *Syricius*, who lived in the year 385. In his Epistle to *Himerius*, there is this passage: *Such is our Office*, saith he, *that it is not lawful for us to be silent, for us to dissemble, upon whom a Zeal greater than that of all others, of the Christian Religion, is incumbent: We bear the burdens of all that are oppressed; nay rather the blessed Apostle Peter beareth them in us: who as we trust, protecteth and defendeth us his Heirs in all the things of his Administration.*

Of GOD he saith nothing here, but his confidence is all in *Peter*. There is not a word like it in all Antiquity: and those words *protecteth and defendeth us*, seem to relate to those Jars that had been before between *Hadrian*, and *Charles* the King, or Emperour.

These observations carry me to believe what I met with in *Daille*, since *Dionysus* is

is gone from under my hands: and having searched into the Book since, I am further confirmed.

About 74 years after the Council of Chalcedon, Dionysius Exiguus, whom we before-mentioned, made his collection at Rome, which is since Printed at Paris, cum Privilegio Regis, out of very Ancient Manuscripts. Whosoever shall but look diligently into his collection, shall find divers alterations in it; one whereof I shall instance in, only to shew how Ancient this Artifice hath been among Christians. The last Canon of the Council of Laodicea, which is the 163 of the Greek Code of the Church Universal, forbidding to read in Churches any other Books than those which are Canonical, gives us withal a long Catalogue of them. Dionysius Exiguus, although he hath indeed inserted in his collection, Num. 162. the beginning of the said Canon, which forbiddeth to read any other Books in the Churches, besides the sacred Volumes of the Old and New Testament; yet hath he wholly omitted the Catalogue, or List of the said Books; fearing, as I conceive, lest the Tail of this Catalogue might scandalize the Church of Rome, &c. A little after he saith, the Greek Code represents unto us VII Canons

cons of the first Council of Constantinople, which are in like manner found both in Balsamon, and in Zonaras, and also in the Greek and Latine Edition of the General Councils, Printed at Rome. The three last of these do not appear at all in the Latine Code of Dionysius, though they are very considerable ones, as to the business they relate to, which is the order of proceeding, in passing judgment upon Bishops accused, and in receiving such persons, who forsaking their communion with Hereticks, desire to be admitted into the Church. It is very hard to say, what should move the Collector to Gueld this Council thus: But this I am very well assured of, that in the sixth Canon, which is one of those he hath omitted, and which treateth of judging of Bishops accused, there is not the least mention made of Appealing to Rome; nor of any Reserved Cases, wherein it is not permitted to any, save only to the Pope, to judge a Bishop: The power of hearing and determining all such matters being here wholly and absolutely referred to the Provincial Synods, and to their Diocesans.

Another instance which he hath is this, After the Canons of Constantinople, there follow in the Greek Code VIII Canons of the

the General Council of Ephesus, set down also both by Balsamon and Zonaras, and Printed with the Acts of the said Council of Ephesus, in the first Tome of the Roman Edition: but Dionysius Exiguus hath discarded them all, &c. Daille in his Treatise of the Right of the Fathers. Cap. 4. pag. 45, 46, 47.

This being true, the Authority of *Dionysius* is very small, relating to the matter of the Council of *sardica*. If any man hath any thing to say against it, let him, when he answereth this Charge of ours, produce what he is able in Defence of *Dionysius*, as to the points whereof he stands accused by *Daille*; but we proceed to *Nicolinus*.

CAP. XII.

Nicolinus his Epistle to Pope Sixtus. His contempt of the Fathers. He beginneth to confess the Epistle of Melchiades to be dubious, if not altogether Spurious. He overthrowes the Legend about Constantines Donation.

That you may know the *Genius* of the Man a little better, how much he

he was devoted to the service of the Pope, and how little he valued the Authority of Councils and Fathers, I have thought it meet to give you his *Epistle*, and his *Admonition to the Reader*, recorded by him in the words following.

To our Most Sovereign Lord,
Sixtus V. High-Priest.

Things put
into the
Councils
of Nice
and Eph-
esus by Ni-
colinus.

‘It fell out conveniently for me, Most
‘Blessed Father, in the Universal Joy of
‘the Christian World, for your Elevati-
‘on to the Sublimity of the Apostleship,
‘that in so great a multitude flowing
‘from every place to honour you, I al-
‘so, among the Oldest Servants of your
‘Holiness, had something near at hand,
‘which is unworthy neither of the Ma-
‘jesty of your Name, or Authority; and
‘yet very fit for my Occasions to offer at
‘your feet, as suitable to the Office of
‘my Gratitude and Veneration. It is a
‘new Edition of the Councils: for the
‘remarkable addition of two Councils
‘especially, the *Nicene* and the *Ephesine*,
‘never published so entire and full, as
‘now.

‘For to whom may the Councils of the
‘Church, aided by the Inspiration of the
‘H. Ghost, according to the seasonable-
‘ness

ness of various times, for the repairing
of her Ship, more sily be Dedicated,
than to her Chief Master, to whom it
is given from Heaven to call and con-
firm them? especially him, who is so
well versed in all Scholastical Disci-
plines, and Ecclesiastical History!

I have used all diligence, according
to my weak ability, sparing no cost, o-
mitting no labour; the most Catholick
and Learned Divines of our Age, being
assembled also from every Quarter, e-
specially the most Excellent Father Do-
minicus Bollandus, a Noble-Man of Ve-
nice, of the Order of Preachers, never
enough commended for his excellent
parts; who by his Industry, Care, and
Learning, was a vast help both to me,
and to the Work.

And that I may in one word signifie
my study and pains bestowed thereup-
on, lest I should seem to draw the Saw
backward and forward too often upon
the same Line, I have taken care to per-
form whatever could be done by one
man, and he a private person, that this
Edition might come forth from me, and
be offered to you, more Copious and
Illustrious than any other Publications
hitherto sent abroad. In which I trust,
that

' that as a just and knowing Judge, you
 ' will discern some Accomplishment:
 ' Wherefore I suppose I may affirm, that
 ' nothing is perversly, or too concisely
 ' exprest; but all things most rightly and
 ' clearly, as far as was possible, according
 ' to their Primitive Candour.

' This my Gift therefore, from which
 ' men may receive so great profit and be-
 ' nefit, since both those things that be-
 ' fore were wanting, and those that have
 ' hitherto been dispersed, may be had to-
 ' gether in it; and this Work of mine,
 ' not of less cost in Printing (the great
 ' expences of which may easily be proved
 ' by the magnitude of the Volume) than
 ' labour: to which I was not so much
 ' present, as presiding; earnestly desi-
 ' ring that it should come forth most free
 ' from Errour and Faults, for the benefit
 ' of the Studious, I doubt not but ac-
 ' cording to your Humanity, you will
 ' accept it with a willing mind, as some
 ' kind of Token of my will to serve you;
 ' even as I desire with all my Soul, and
 ' humbly pray, that your Holiness may
 ' receive it. In the mean time, Holy Fa-
 ' ther, I desire that all things may fall out
 ' prosperously to your Blessedness: And
 ' I pray, that you may long be preserved

in health, and more plentifully adorned
with Heavenly Gifts, for the good of
the whole Church. *Venice* VI. Kal.
Octob. M. D. LXXXV.

Here you see one of the Popes Old
Servants laying down all the Councils
at his Holiness Feet, boasting of additi-
ons to the *Nicene* and *Ephesine* Councils,
never before published, ascribing the
Councils to the Inspiration of the Holy
Ghost; and yet adding, for the good of
the *Roman* Church, eight and fifty Ca-
nons to the most glorious of them all,
ascribing the power of calling and con-
firming Councils, to the Pope, sparing
no cost (though he draws the Saw too
often upon that point, which as if he
were enchanted, he cannot leave,
throughout all the Epistle) assisted, as
himself confesseth, with a confluence of
the best Popish Divines, permitted to
come forth under the Popes Nose, with
all these Abominations. By which you
may perceive, it is not the work of a
private Doctor, but the Disease of the
Church of *Rome*.

His *Typographus* Lectori.

His contempt of the Fathers appears
in his *Printer to the Reader*: for by one
of *Turrian's Transfigurations*, he covers

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that

Roman Forgeries.

that *Admonition* with the Printers Name, though too Learned for any Printer, and evident enough to be his *own*: for he there unfoldeth the matter, order and use of the Work, far above a Printers reach; and especially notes its *Corrections and Emendations* to us: which he reduceth to four Heads.

1. *To the observation of the time wherein Councils were held, and under what Pope.* Whereupon we note, the manner of ordering the Councils *under such and such a Pope*, seemeth a new thing: *Nicollinus* else arrogates too much to himself, in ascribing this to his own Invention. Certainly the custom of *computing times by the Popes Lives*, is of no long standing, but an Artifice lately taken up by his Flatterers, to dazle the eyes of their Readers; for it adds much to the Splendour of the Chair, to see Kings and Councils marshalled under the *Reign*, as it were, of this, and that, and the other Pope, down from *S. Clement*, throughout all Ages. But from the beginning it was not so.

2. *To the truth of History and Actions:* As when various Authors are often cited, either for the confirmation of Sentences, or to shew the variety that is among Writers,

ters, or to reprehend some falsity, *Quod interdum, parcè tamen, & timidè fecimus.* In his Dedictory Epistle he told the Pope, that he did nothing perversly, but all things most rightly and clearly, as far as was possible, according to their Primitive Candour: As you see before. But here he confesseth, the business of reproving falshoods to be a tender work, which he went about with great caution and trembling. Some he detected, but *timorously and sparingly*: he durst not meddle with them all.

3. To the confutation of some contumacious and rebellious persons; who lay hold on the lightest occasions, and oftentimes wrest the plainest matters, to the disgrace of the H. Roman Church. As when from a slight contention of the African Fathers, about Appeals to the Church of Rome, they forcibly conclude against the very truth of the Acts, and the Faith of the History, that those Fathers did not acknowledge, but refuse its Primacy over them. In the Body of his Tomes, he citeth the Epistles of Boniface and Eulalius, as good Records, testifying the Excommunication of all the African Churches by the Pope; yet here he calleth it a light contention: Himself wresteth the plainest matters for-

Roman Forgeries.

cibly against the very truth of the Acts, and chargeth the fault on the Protestants: For in this very place he pretendeth that the African Fathers did not refuse the Primacy of *Rome*, but acknowledge its Supremacy, or its *Primacy over them*. Yet is all this but a Copy of his countenance, a common flourish in the Frontispiece of their work: For if they submitted to the Popes *Primacy over them*, why should they be Excommunicated? He knows well enough, when we come close to the matter, that these *Rebellious Protestants*, and those *Catholick Fathers*, were of the same judgment, and acted the same thing. By way of provision therefore he addeth, that *this was far from the mind of those Fathers*; but if they had conceived so, it would have redounded to their *Infamy*, and not at all have tended to the lessening of the *Supreme Authority of the Roman Church*, ordained and established by God.

Two hundred and seventeen Bishops in an ancient approved Council, even the *sixth Council of Carthage*, protested against the *Popes* Supreme Authority, to their perpetual *Infamy*; as *Nicolinus* would have it: for should all the Bishops in the World joyn together, they would but

dash

dash themselves against that *Rock*, and do things to their *Infamy*, and there's an end. This is the value which Papists have for the Councils and Fathers, when they stand in their way: And this Impudence comes abroad by the consent of *Nicolinus*, and the Pope, without *Blushing*.

His fourth Head is Addition. His Emendations are referred lastly to Addition, either by making those things perfect and extire, that before were imperfect and maimed: as when for 20 vulgar and naked Canons of the Nicene Council, all the Acts of that Council are put together, out of a Greek Book in the Vatican translated into Latine by Alphonsus Pisanus a Jesuite; and fourscore Canons turned into Latine out of an Arabick Book brought to Alexandria by another man of the same Society.

I once thought a certain man had had the Book at *Alexandria*; but now it seems a Jesuite brought it thither. He does not tell you *who*, nor *from whence*. Jesuites are the Popes *Janizaries*, and fit to be so employed: And the *Vatican* is an admirable Storehouse doubtless for the Greek too, a very Pit of Witnesses for the Popes Supremacy. As if *Perkin Warbeck* should have brought Evidences

out of his own Closet to prove himself King of *England*. If no body but he must be believed, the veriest Cheat in the World must needs prevail. *Greek* and *Arabick* are strange amusements: else a Book out of the *Vatican*, in its Masters own Cause; or another man without a name, that brought an *Arabick* Book to *Alexandria*, with fourscore *Canons* of the *Nicene Council* in it, would scarcely be regarded against the Evidence of the whole World; especially in a matter so upheld by Forgeries.

Two things there are wherein he adventures to be a little cordial; *Licet par-cè & timide*: though seldom, and with fear.

1. Whereas *Isidore*, and *Merlin*, and *Peter Crab*, and *Surins*, &c. have the Epistle of *Melchiades* without any Note of its dubiousness, he confesseth it can be none of *Melchiades*, because mention is made therein of the *Nicene Council*, and of other things that were done after *Melchiades* Death.

2. Whereas *Binius* lays a Dreadful Reproach upon *Constantine*, the first most Excellent Christian Emperour, as if after all his Glorious Acts done for the Church and State of *Christendom*, he were

an Apostate, a Murderer, a Tyrant, a Persecutor, a Parricide, smitten with Leprosie for notorious Crimes, for killing *Licinius* unjustly, and his own Son *Crispus*: And all, that he might uphold the *Counterfeit Donation*, *Nicollinus* begins the first Book of the *Acts* preceding the *Nicene Council*, (translated out of an *Ancient Greek Book in the Vatican*) thus.

De Gestis post sublatum impium Licinium, & de Imperio Regis Constantini, & de Pace Ecclesiarum Dei.

‘*Constantine*, when he had conquered his Enemies, shewing himself an Emperor by the Wisdom given him of God, took care to better the Affairs of the Christians day by day, more and more. And this he did several ways, having a most flaming Faith, and faithful Piety towards the God of all: And the whole Church under Heaven lived in profound peace. Now let us hear what *Ensebius*, that most excellent Husbandman of the Churches Agriculture, surnamed from the most Famous *Pamphilus*, speaketh here. In his tenth Book he saith, What *Licinius* saw long ago to befall wicked Tyrants with his eyes, he now suffered himself, like to them; and that deservedly: for he would neither re-

'ceive Discipline, nor be admonished at
 'any time to learn wisdom by the punish-
 'ment of his Neighbors, &c. But *Constan-*
 'tine the Conqueror being adorned with
 'all kind of Piety, together with his Son
 'Crispus, the Emperour beloved of God,
 'and in all things like his Father, redu-
 'ced all the *East* into his Power, and
 'brought the Empire of the *Romans* into
 'one, as it had been of old, and obtain-
 'ed an Universal Kingdom, from the ri-
 'sing of the Sun, to the utmost borders
 'of the *West*, and to both the other Re-
 'gions of the *North* and *South*, in perfect
 'peace: Then the fear of Tyranny where-
 'with men were before oppressed, was
 'utterly taken away from the life of
 'men; then frequent Assemblies were
 'held, and Festivals kept; then all things
 'abounded with gladness and joy; then
 'they that were before of a dejected
 'countenance, and sorrowful, looked
 'with a pleasant face, and with joyful
 'eyes; then with Dances and Hymns,
 'throughout all Cities and Fields, they
 'proclaimed first, that God was truly
 'God, and the Highest King of all:
 'next, they magnified the Emperour and
 'his Children, most dear unto God.
 'Then there was no remembrance of the
 'former

former evils; then all Impiety was forgotten; then there was a sweet enjoyment of present goods, and a joyful expectation of future: Then finally, not only the Decrees of the Emperour, the most Illustrious Conquerour, full of Humanity and Clemency, but his Laws also glorious in Magnificence, and fraught with Tokens of true Piety, were published in all places: So the Pestilent Spect of all Tyranny being purged away, and wholly blotted out, *Constantine* alone, and his Children, thenceforth possessed the Helm of the Empire, which by Right pertained to them; it being made secure by his Authority and Government, and freed from all envy and fear. Hitherto *Eusebins Pamphilus*, of all Ecclesiastical Writers most worthy of belief.

Thus their own Record in the *Vatican* justifieth *Eusebius*: and thus *Nicollinus* produceth it, who also defendeth *Eusebius*, though himself holdeth the *Donation of Constantine* firm; not discerning how that History overthroweth the same. But *Binius* who saw the inconsistency better, crys out of *Eusebius* for a Lyar, a Flatterer, an Arrian, because he stands in his way. Thus all of them, here and there, serve

serve the Fathers : For *Eusebius* lived in the time of *Constantine* himself, and was Honourable in his eyes : He was Bishop of *Cæsarea-Cappadocia*, and an individual Friend of *Pamphilus* the *Martyr*, a Father in the *Nicene Council*, and one of those that disputed there, in person, against *Phædo* the *Arrian* : As *Binius* also himself recordeth in the Disputation, extant in his *Tomes*. But of such Legends as this, and the Tragical Story of *Constantine*, we have more than good store in Popish Writers : As you may see at large in *Dr. Stillingfleet* his Book of *Popish Counterfeit Miracles*.

CAP. XIII.

The Epistle of Pope Damasus to Aurelius, Archbishop of Carthage, commanding him to take care, that the Decretals of the Roman Bishops be preached and published abroad : Wherein the Forgeries of the Church of Rome are Fathered on the Holy Ghost.

Damasus, to his most Reverend Brother, and Fellow-Bishop Aurelius. We have received the Epistle of your Holiness

ness with due Veneration: Wherein we understand how your Reverence and Prudence thirsteth, as is fit, for the Apostolical Decrees. Concerning which Affair, we have sent some of those which you desired, and desire to send more when you shall send unto us. Yet we have past by none of our Predecessors, from the Death of Blessed Peter, Prince of the Apostles, of whose Decrees we have not sent somewhat to you under our certain Seal by Ammonius the Priest, and Fælix the Deacon: Which we both desire you to keep, and command to be preached and published to others; that they may inviolably be kept with due Veneration of all, and inviolably observed, and diligently revered by all future Ages.

Because the voluntary Breakers of the Canons are heavily censured by the H. Fathers, and condemned by the H. Ghost, by whose Gift and Inspiration they were dictated: Because they do not unfitly seem to blaspheme the H. Ghost, who being not compelled by any necessity, but willingly (as was before said) either do any thing perversely, or presume to speak against the same Holy Canons, or consent to them that will; for such a presumption is manifestly one kind of blaspheming the H. Ghost: Because (as was even now promised) it acteth
against

against him, by whose grace and impulse the same Holy Canons were set forth. But the wickedness of the Devil is wont to deceive many, and so doth very oftentimes delude the imprudence of some by a similitude of Piety, that he perswadeth them to take hurtful things for healthful.

A Loop-
hole for
the Popes:

Therefore the Rule of H. Canons which are made by the Spirit of God, and consecrated by the Reverence of the whole World, is faithfully to be known, and diligently to be handled by us; lest by any means the Decrees of the H. Fathers should without inevitable necessity (which God forbid) be transgressed: but that we walking most faithfully in them, may by their Merits, God assisting, deserve the glory of a reward, and the heap of our labour.

These therefore being rightly considered, and upon our deliberation brought to the knowledge of your Churches, it most highly becometh you to obey the Rules of the same H. Canons, lest the sloth of some should make them in any thing to walk contrary to them. But let your wise and wholesome Doctrine, which desires you in all things to please God, shew them these faithful Fellow-workmen in their Thrones, the coheirs and partakers of the Cælestial Kingdom. Dated xvi. Kal. Jun. Gratian and Cyricius being Consuls.

The

The close of the Epistle (if not clear nonsense) is very obscure. The meaning of it is, that *Aurelius* should shew men the Decretal Epistles of *Clement*, *Anacletus*, &c. *those faithful Fellow-workmen in their Thrones, the coheirs and partakers of the Cælestial Kingdom*, that are now in Heaven, to the intent they may obey them, and come to the same Eternal Glory. A goodly design doubtless. But we have a cross Proverb, *Woe be to the Sheep, while the Fox Preacheth*. This piety in the Close is but the Sheep-skin to cover the Fox, who needs not more cunning in Preaching, than concealing himself. We have a more sacred saying, *In the Pit which he made for others, is himself fallen*. And it is not impertinent: for while he chargeth others with the unpardonable sin, himself *blasphemes the Holy Ghost*. For to make the Holy Ghost the Father of Lies, is (I think) to blaspheme him.

Damasus, we confess, never made the Epistle; but that makes the matter worse. Some other in *Damasus* his Coat, is guilty of this accursed business; that while he Fathers the Frauds, which himself invented, on the H. Ghost, has not ignorance to excuse, but malice to condemn him. And whether the Forgeries are

are not so Fathered still on the Holy Ghost, may be a proper Question. *Binnus*, I think, was afraid of these Epistles.

Nicolinus in his *Printer to the Reader*, pretendeth an exact observation of the time, under what Pope things were done: but for once he varies the method, and sets this in the Front of the Forgeries, to countenance all.

He knows them perhaps to be what they are, yet clearly owns them.

There is some Errour in the date of these Epistles; an usual Symptom of the Disease in such Instruments. Instead of the *xvi. Kal. Jun.* *Nicolinus* putteth it the *xi.* Some hidden reason compels him, or he would never be so nice: for *Cyricius*, *Siricius* a small mistake: But the next is greater, for *Gratian*, *Equitius*. As if *Damasus* the Pope could not tell who was *Consul* at *Rome* when he wrote his Letter.

I wonder at *Damasus* for one thing much; he tells us of the wickedness of the Devil, who deludes men with a shew of Piety, and forces in that expression of the Devils perswading men to take hurtful things for healthful so affectedly, that it would make one to think his Guilt put him

him in memory of such a saying. But his design in charging all that impugn them, with the dreadful and unpardonable sin of blaspheming the Holy Ghost, was more clearly to deter men from writing or speaking against these pretended Canons. And perhaps he declaims against *the wickedness of others, that delude the imprudence of some with a similitude of Piety*; and so loudly inveigheth against the Guilt of *persuading men to take hurtful things for healthful*, to remove the suspicion from himself. Whatever 'tis, no man is more guilty of the Fraud in the World.

You may note a contradiction in the Letter: The Canons of the H. Fathers, and Bishops of Rome, were *consecrated by the Reverence of the whole World*; and yet upon Aurelius his desire, were newly brought to the knowledge of the Churches, and now first ordered to be published and preached.

They past the *deliberation* of our present Damasus before they came abroad, being rightly considered, and upon due deliberation brought to the knowledge of the Churches. Doubtless they were well weighed, and what was most agreeable to the Roman Chair was pickt out, and chosen for the purpose.

CAP.

CAP. XIV.

Counterfeit Canons of the Apostles defended by Binius. A Glympe of his Pretences, Sophistries, and Contradictions. A Forged Council of Apostles concerning Images, defended by Binius and Turrian.

Severinus Binius, a late Collector of the Councils, is grown so famous, that his Voluminous Tomes have been Printed thrice; he is approved by an Epistle of Pope Paul V. inserted among other Instruments before his Work, and so highly esteemed, that he is exactly followed by Labbe and Cossartius in 17 Volumes, and taken in, word for word, by the COLLECTIO REGIA; lately published by the care of a King in 37 Tomes.

The reason why they follow Binius so exactly, the *Collectio Regia* giveth in these words, set next to the Title-page of the Book, for our better information. *We thought fit to follow the last collection of the Councils put forth by Binius, and illustrated with his Notes; and to Print it wholly, as that which of all others is most richly stored. Wherein they have* done

done *Binius* as great Honour as one can well imagine: for it shews his Notes to be the best and most convenient that can be gotten in the Church of *Rome*, and that all the Collectors since (which were very many) have not been able to devise better.

Hereupon it followeth, that in one Work we may the more concisely treat of *Binius*, *Labbe*, *Cossartius*, and the *Collectio Regia* together.

I once intended to give you a Copy of the Popes approbation, with the other Authorities by which *Binius* is approved; but as the case standeth it is superfluous.

He pretendeth in *Prefaces and Promises*, to justifie all the Canons, Councils, and Decretal Epistles, and maketh a glorious shew, setting them down afterwards with great *Titles* of Splendour and Majesty; in such sort, that a man would take them all for Authentick Records: But when he cometh to his *Notes*, he many times deserteth his design, and confesseth the Imposture. But his *Notes* are Pen'd in more obscure and inconsiderable Letters, and those his acknowledgments hidden from a Transceant Eye in little room.

In his Letter to *Paul V.* he layeth all his Labours at the Popes Feet. So that we are like to have good on't, when the Malefactor (accused) is made sole Lord and Judge of the Witnesses.

He hath several Prefaces to the Reader, and to Persons of the Highest Rank and Splendour: in which he pretends to magnifie the Decrees and Canons following, as good Records.

He prefixeth *Isidore's* Counterfeit Preface before his Collection.

Over the Canons of the Apostles, in a Splendid manner, he sets this Title.

THE CANONS
OF THE
HOLY APOSTLES
WITH ALL VENERATION
TO BE FOLLOWED.
According to
The Ancient Edition
OF
DIONTSIUS EXIGUUS.

A man would think now there should no more *Canons* be laid down, than *Dionysius*

Dionysius Exiguus hath in his Ancient Edition: But as if he intended to bear the Mark of the Beast in his Forehead, he puts under this Title *eighty four Canons of the Apostles*, whereas *Dionysius* hath but 50. Certainly 'tis not well done so to Cheat his Reader with a Lye; but in some blind Corner or other he will make us satisfaction.

Over against this he puts a Note in the Margin, thus: *Francis Turrian, of the Society of Jesus, hath published a very clear Book in Defence of the Apostles Canons*. He approveth the Book, yet rejecteth two of the Canons which *Turrian* defendeth: but that is concealed till afterwards.

It is his custom, in the top of his Pages, Chapters and Margins, eminent and conspicuous places, to put Notes or Titles, defending those Counterfeit Antiquities, which in some little Gloss hidden in the Text, he really slighteth: For the Potentates of the World, with their Lords and Councillors, not having time enough to search into the bottom, may by such means as these neatly be deceived; while they think no man so impudent, as in the same Leaf, to contradict his pretences. So that the very greatness

of the Crime is their greatest security.

Another Artifice like this, is that of putting the Preface of *Dionysius Exiguus* before these Tomes of his own, the better to countenance the ensuing Frauds. Though *Dionysius* were dead 1000 years before he wrote them, and never intended, nor thought of the greater part of them.

But Lyars are intangled always in the Bryers: what is convenient in one respect, being inconvenient in another.

For in that his Preface, *Dionysius* speaking for himself, saith only this: *In the beginning we have placed those Canons which are said to be the Apostles, translated out of Greek: which because the most do not easily acknowledge, I thought meet to acquaint your Holiness with the same.*

He doubts them all you see; yet speaketh only of his own fifty, which he hath in the Code which himself digested: He does not meddle with those that make up the number of 84. no more than *Isidore* and *Merlin* do: Howbeit *Binius*, when he comes to his Notes upon the word *Canones Apostolorum*, speaketh thus, after his large Copy in three Columns of all the 84. *These Canons made by the Authority of the Apostles, and by Tradition*
from

from them delivered to us, *Clement of Rome, s. Peter's Disciple, wrote in Greek; and Dionysius Exiguus, an Abbot of Rome, translated them into Latine, in the time of Justinus the Emperour.*

An. 520.

He does not prove that *Clement* wrote them, unless by the last Canon, which hath *Per me Clementem* in it: nor by that neither; for that he confesseth to be a Forgery. *Dionysius* that lived 1000 years before *Binius*, does not say that *Clement* wrote them, but rather the contrary: He suspects them all, and knows *Clement* could not write them all; since himself has but fifty, and those only by Rumour, not Tradition.

Nay *Binius* himself, you will see presently, rejected some; and yet here he pretendeth the whole number to be written, both by *Clement* in Greek, and by *Dionysius* in Latine: For of all his Catalogue, he saith, *These Canons, &c. Clement of Rome, s. Peter's Disciple, wrote in Greek, and Dionysius Exiguus, an Abbot in Rome, translated them into Latine;* as if it were not sufficient to write a Lye in the Front, unless he closed up the Canons with a Lye in the Tail.

It would be worth the Enquiry to

know where they had the 34. which were unknown to the Ancient *Dionysius*? For after all this, he seems to reject them in the passage following.

Horum quinquaginta priores, &c. saith he, Only the first fifty of these (the last of which is of dipping thrice in Baptism) containing nothing but sound Apostolical Doctrine, and approved by Ancient Bishops, Councils, and Fathers, are received as Authentick, Cap. 3. Dist. 16. And according to that common Rule of the Holy Fathers, because the Author of them is unknown, they are rightly believed to flow unto us by Apostolical Tradition. The residue by Pope Gelasius, Can. Sanct. Dist. 15. are accounted Apocryphal; both because their Author is unknown, as also because by the 65. and the last Canon, it is evident, that some of them are craftily put in by the Grecians, and some of them corrupted by Hereticks.

This passage deserves one or two remarkable Observations.

1. If the Tradition of the Apostles, though committed to writing, be capable of corruption; what security can we have of *Oral Tradition*, which is far more loose, and liable to danger?

2. If the Church of Rome were un-
willing

ble

ble to secure the *Apostles Canons* from the Leven of the *Grecians*, and other *Hereticks*; or so careless, as not to keep one Copy, or Record *sincere*; what assurance can we have of her care and ability in the residue? This shews the weakness of these inconvenient Shifts, and pitiful Answers.

But the reason why some are *received as Authentick*, and others *accounted Apocryphal*, is most fit to be marked. The reason why it is highly to be presumed, that the first 50 Canons should be Apostolical, is, *Because the Author of them is unknown*: And the reason why the residue are rejected, is, *Because the Author of them is unknown*. So that the same reason (as Fire hardens Clay, and softens Wax) will prove contrary things. And by reasoning in such a Latitude, it will be easie to prove the Sun *black*, and the Sky a Molehill.

Howbeit for these reasons, *Gelasius* an Ancient Pope rejecteth some of them: But *Binius* takes the liberty to put his judgment in the other end of the Scale; and outfacing us with a Counterfeit *Clement*, and Pretended *Dionysius*, will have all but two, to be Authentick Canons: All but two; namely, *the 65. and the last Canon*; by which it is evident, that some

of them are craftily put in by the Grecians, and some of them corrupted by Hereticks. Some of them put in by the Grecians, must at least be two; and some of them corrupted by Hereticks, must at least be two more; yet they are all of them, except two, Authentick.

Let his reason be what it will, we observe, 1. That the Church of *Rome* is in a tottering condition, when a poor Canon of *Collein* shall take upon him to reverse the Sentence of an Ancient Pope, and fourscore Bishops: for so many did *Gelasius* use in discerning the *Apocryphal* from *Genuine* Books; and this Sentence was Definitive by a Pope in his Council: So that 2. A Pope in his Council is not Infallible. 3. If *Binius* be right, *Gelasius* and fourscore Bishops did err exceedingly in condemning the Code of 84 Canons, which *S. Clement* wrote from the mouth of the Apostles. 4. The Church of *Rome* is divided, the New and the Old Church of *Rome* are against each other. The New is all for Additions, and the very Apostles Canons, allowed in *Gelasius* his time, which was 1260 years ago, are not sufficient, unless more be added.

But let us now consider *Binius* his reasons.

reasons. *Quia tamen ex his posterioribus ferè omnes præter prædictos duos, &c.* But because all these latter almost, besides the two forementioned, are either by the Authority of the Roman Bishops, or by the Decrees of other Councils, or by the Sentences of some Fathers, confirmed and approved, as is manifest by these our Marginals and Annotations: (So that it may not lightly or rashly be doubted, whether they were taken hence by the Bishops, Councils, and Fathers, or rather translated hither, and put here out of their Writings:) Hereupon they may and ought rightly and deservedly all, except the two excepted, to be taken for Authentick.

How perplexed his discourse is, I suppose you see. His courage fails in the midst, and it becomes thereupon so rough and difficult, that it is scarce intelligible. The occasion of its Incoherence is that Parenthesis (thrust into the middle.) For *Binius* foreseeing a strong Objection to the Discourse he was going to make, claps it Sophistically into the midst of his Argument; hoping thereupon, that it would never more be retorted upon him: Which you may easily see, both by the Nature of his Argument, and by the resolution of his words.

For

For his Argument is this; which if you lay aside the Answer to it, runs smoothly. *Almost all these latter Canons, besides the two forementioned, are either by the Authority of Roman Bishops, or the Decrees of other Councils, or the Sentences of some Fathers, confirmed and approved (:) hereupon they may and ought rightly and deservedly, all except the two excepted, to be taken for Authentick.* Now the Answer is the Parenthesis in the midst. Certain Sentences like to these Canons are in the Fathers writings, but so contained there, *that it may not lightly or rashly be doubted, whether they were taken hence by the Bishops, Councils, and Fathers, or rather translated hither, and put here out of their Writings.* To doubt a thing rashly is nonsense; but it may justly be feared, that these Canons are Sentences pickt out of other Books, and packt into a Body, bearing the name of the *Apostles Canons*. His Conscience did convict him, and he replieth not a word, though it be an important consideration in the case.

But there is a worse fault in his *Logic*; he argues from *Particulars* to *Universals*: for having said, *Ferè omnes præter prædictos duos*, he comes to conclude,

clude, *Omnes præter prædictos duos*. Almost all except two are approved; therefore all except two are Authentick.

Such Tricks as these he hath often: And sometimes affects an obscure kind of speaking, on purpose to blind the Reader; especially when he is intangled with some difficult Argument: He then Clouds himself, like the *Cuttle*, in his own *Ink*, that he might vomit up the *Hook* in the dark, and scape away.

He might have produced a General Council, if he pleased, to confirm all the 84 Canons, and that *under the Name of the Apostles too*, which had been more to the purpose: but then he must have confessed the last Canon of *Clement* to be true, and consequently that his eight Books of *Constitutions*, and his two *Epistles*, are part of the Bible; or else that the Decree of the Council, confirming these, was *spurious*; or else of necessity, that the Pope and Council did *err*. But he had more kindness for the Pope than so, and therefore perhaps let the Council alone.

He would inure you by his words to believe that Popes are equal to Councils. *Because they are*, saith he, *either by the Authority of Roman Bishops, or other Councils,*

cils, or some Fathers confirmed, they may and ought to be taken for Authentick. Some Fathers is a dwindling expreffion: He very well knows that 217 were rejected together in the sixth Council of Carthage. Roman Bishops, and other Councils, are words of some weight: But what can other Councils do, if the Roman Bishops please to reject them? The Roman Bishops, and other Councils, are so put in contradistinction, that the Authority of Roman Bishops is set before that of other Councils: And perhaps the proportion being observed, the Roman Bishops must be thought as far above other Councils, as other Councils above some Fathers.

In other places they affirm a Pope with his Council to be Infallible: Here, that the Roman Bishop is a Council: Otherwise it is nonsense to say, The Roman Bishops, or other Councils. The Roman Bishop hath a Council in himself: And indeed it is requisite, that he of all other should be the greatest Council, when standing alone, he is to judge of a Council, and to determine, even whether an Oecumenical Council shall be approved, or disapproved.

This is a Taste of *Binius*, an Elephants Clee, a Scrap of five large Volumes, full

full of the same integrity and perverseness.

The swelling words which they talk of, *approved and disapproved Councils*, are all to be understood, of Councils approved, or disapproved by the Roman Bishop.

From his Canons we proceed to his Council: for *Binus* hath a Council of Apostles too, on a Prodigious Theme! the setting up of Images. It is but a short one, and hath but one Canon, and that is the *eighth*. It is set forth in this form.

ANTIOCHENA SYNODUS
APOSTOLORUM.

Canon. 8. *Nè decipiantur Salvati ob Idola: sed pingant ex Opposito Divinam Humanamque manufactam impermixtam Effigiem Dei veri ac Salvatoris nostri Jesu Christi, ipsiusque Servorum, contra Idola & Judæos. Neque errent in Idolis, neque similes fiant Judæis.*

This is all: and sure it is old, for the Latine is very bare. If you construe it, it speaketh thus, but hath no Greek Copy.

A COUNCIL of the APOSTLES
at ANTIOCH.

Canon. 8. *Let not the Saved be deceived*

ved for Idols : but let them paint on the Opposite, the Divine and Humane unmingled Image of the true God, and of our Saviour Jesus Christ, made with hands, and of his Servants. Neither let them err in Idols, nor be made like the Jews.

The first Authority he hath to prove it, is the 2 Nicene Council, 800 years almost after the Apostles. And he collecteth it thence by a blind conjecture, not by any evident Assertion of theirs.

Besides this he citeth one *Pamphilus*, who testifieth that he found it in *Origen's* Study, as *Turrian* saith against the Writers of *Magdenburg*. So that all this resteth upon *Turrian*, an impudent Corrupter, as the World hath any. Where we first observe, that *Origen* had no Images himself, neither adored any. 2. That Images were forbidden in the H. Scripture, especially in the Old Testament. 3. The Apostles were wont to allure the Jews, and not to offend them. To the Jews, saith S. Paul, *I became as a Jew, that I might gain the Jews*. Whereas to set up Images, was the only way to drive them out of the Temple. 4. That all other Councils, *Nice*, *Constantinople*, *Ephesus*, *Chalcedon*, *Arles*, *Eleberis*, *Antioch*, *Laodicea*, *Sardis*, *Jerusalem*, *Alexandria*,
Rome,

Rome, &c. during all the time of 800 years, were silent of this Apostolical Canon.

Concerning which, I beseech you to consider further: 1. That admitting it were in the 2 *Nicene* Council, that was an Idolatrous Council, addicted to Fables, and full of Forgeries; for which it is rejected by all the knowing and sounder part of the World. 2. The Apostles were not obeyed in this Commandment, neither in their own Age, nor in divers Ages after. 3. *Binius* himself seemeth conscious of its unsoundness, for he putteth it not among the Councils of the Apostles, which are before their Canons altogether, but in another place straggling by it self, in his own Notes, and after the Apostles Canons. 4. Since the Apostles wrote in Greek, this is rendered suspicious by wanting a Greek Copy. 5. No Collector produceth one word besides himself, in the whole Circuit of the first 400 years, on the behalf of Images. 6. The Fathers unanimously write against Images in the Church of GOD. 7. You may perceive by the dulness of the Sense out of what Storehouse this Fragment came, and by the horrid incongruity of making a Divine and Humane Image unmingled

mingled with hands: The Divinity and Humanity being Natures infinitely distant, cannot be painted in the same Picture. But for want of a better, this Musty Evidence must serve the turn.

CAP. XV.

Of the Pontifical Falsity Fathered upon Damasus, Bishop of Rome, An. 397. How the Popish Collectors use it as their Text, yet confess it to be a Forgery full of Lyes and contradictions.

THe *Liber Pontificalis* is a Legend so stuffed with Lyes, that the very Title of it is notorious: The very first Inscription of the Book miscarries; not so as to need, like the former Counterfeits, either those of the *Apostles Canons*, or their *Council*, or the *Preface of Isidore*, a long Circuit of Deductions to prove the Forgery; *Binius*, *Labbe*, and the *Collectio Regia*, immediately confess it. It beginneth thus.

THE

THE BOOK OF POPES,

*From Pope Peter down to Pope Nicholas of that Name the First; in which their Acts are described; The Acts of the first Popes by Pope Damasus: The rest by other *Ancient Men, and *worthy of credit.*

**

Cunning
honest
men, like
Merlin's
Printer.

Upon this Title *Binius* noteth, *Hujus libri Pontificalis Damasus Auctor non est, &c. Damasus is not the Author of this Pontifical: but rather it is patched up of two divers Authors; as may be proved by this, that almost in every Popes Life, it contains things fighting with themselves: And so no account can be given of Things and Writings clashing with one another. And for this he cites Baronijs, An. Christ. 69. nu. 35. An. 348. nu. 16. & 17. Anton. Possevin. Appar. Sac. on the word Damasus.*

Now a man would expect he should lay aside the Book, and refuse to make use of such an odious Pamphlet: But for want of a better he takes it in, as his most Learned Companions do; and so they labour all under the miserable Fate of making a Forgery, the Text upon which their Notes and Volumes are the Commentary.

It is meet before I pass, to make some use of what is given us: for Observation is the Life of History, Reflexions digesting the Objects that are before us, and turning them into nourishment.

What is here said, concerneth not a Page, but a whole Book, stuffed with Legends, and Lives of Popes.

It was set forth as a Book made by *Damasus*, a Learned, Grave, and Ancient Bishop of *Rome*, that his name might give colour and Authority to the same.

Because it could not be believed that *Damasus* should write of Popes that followed after he was dead, part of it is ascribed to *other ancient men*, and *worthy of credit*; naming no body, for the greater Reverence, and shew of Antiquity, and the more pious estimation of unknown persons.

How ancient, and how worthy of credit they are that use such Cheats, and what a Mystery of Iniquity they make of Antiquity, you may easily conjecture.

Sometimes Forgeries are thrown upon the Greeks and Hereticks: but here is one made and compiled by the more Famous *Romans*.

Binius knew it to be a Forgery by the baleness of the Stile; *Consarcinatus est*,

It was patched up. That is his word; a Metaphor implying, the Taylors were but Botchers that made it. Secondly, By the contradictions that are in it, he knew they were divers Authors, because they jangle, and cannot agree. The parts of it are so irreconcilable, that the Story will by no means hang together.

It is a Vein of Lyes, reaching from *S. Peter* to *Damascus*, and from *Damascus* to *Nicholas I.* containing the Lives of above 100 Popes, from *S. Peter* to the year 860.

About the time of this *Nicholas I.* the Popedom was exalted above the Clouds, and was (of necessity) to be secured by as evil means, as it was gotten: When loe the Witch of *Endor* raises up *Samuel* in the good old *Damascus*, to tell the World that *Peter* was a Prince, and all his Successors *Universal Heads* of the *Catholick Church*.

Nicholas I. began to sit about 50 years after the death of *Hadrian I.* the Pope, that is suspected by us to be the Father of the Forgeries. So great an Impression therefore being made by the Publication of *Isidore*; a little before, it was thought good to follow the Blow by this *Pontifical*: and a more ancient Father than *Isi-*

dore must be awakened out of his dust to justify him. For as Light answered Light in *Solomons Buildings*, so do the *Lives* and *Letters* of the Popes; their *Lives* in the *Pontifical*, and their *Letters* in the *Decretal*.

The Artifice shews contrivance, and the design of it a deep and hidden Correspondence.

The World has been cheated for so long a time, by the attempt of wicked and deceitful men.

Peter Crab, *Carranza*, *Surius*, *Nicolinus*, the Elder Compilers of the Councils, use it boldly and freely, without warning their Readers to suspect it, or confessing it to be a Forgery; though *Binius*, and the last Compilers, upon necessary Conviction, are forced to do it.

Isidore and *Merlin* have it not at all: we may justly wonder therefore where these latter Collectors got it.

The Forgery is not about mean matters, but things most Sacred, the Rights of the Church, and the Souls of men.

Here the Papists are detected by their own confession; and he that is once taken, is still suspected.

The Works of Darkness are seldom discovered, so that more are committed than are known.

All

All these Forgeries that are now acknowledged, did pass about 200 years ago for good Records, excepting some perhaps that were since invented: And if the last two Ages brought so many to light, an Age or two more may, through Gods blessing, accomplish Wonders.

The Secular state and security of the Pope, with his Adherents, which *Binius* in his Epistle to Pope *Paul V.* calls *Honor & Augmentum Ecclesie*, was the end of all. And if men excogitate Titles to Crowns, and patch up Genealogies with some Flaws, yet serviceable enough with the help of a Long Sword; then a Chair so Politick is able to do it more neatly, having had the strong Holds of the Church so long in their hands.

Now we shall note some few of those many Errours that are in the *Pontifical*; which, though it be a dirty circumstance to have such a Text to gloss on, is the Basis of their Discourses, and the Rule of their Method, both in the Popes and Councils. It beginneth thus.

Peter the blessed Apostle, and Prince of the Apostles, the Son of John, of the Province of Galilee, of the City Betnsaida, the Brother of Andrew, sate in the Chair of Antioch seven years. In the end it telleth

1 n. 15.

us how long *S. Peter* Reigned, just *twenty five years, two moneths, and three days.* *Binius* tells us with the consent of *Baronius*, it was rather *twenty four years, five moneths, and eleven days.*

The Pontifical saith, *Peter was Martyred with Paul on the same day: Though Prudentius and S. Augustine say, It was not the same year. Binius* reconcileth them, *They were slain the same day indeed, but not the same year: Therefore say we, Peter was not Martyred with S. Paul.*

The Pontifical says, *It was 38 years after the Passion of our Lord. More truly the 35. saith Binius, in the 13 year of Nero, and the 69 after the Birth of Christ.*

S. Peter's Name is the Patron and Bulwark of the Roman Church; and therefore inserted like a Shield in the Front. Next his Notes on *S. Peter's Life*, *Binius* inserts the *Treatise of the Roman Churches Primacy*, Ex antiquo Codice: out of an *Old Book*, without any name at all: Which puts me in mind of the *Gibeonites old Bottles, clouted Shoes, and mouldy Bread*, and the notable Cheat which thereby they put on the *Israelites*. All is Old and Ancient in the Church of *Rome*: and this *Old Book* of the *Primacy*

cy set before the Councils according to the Rules of Art, because the *End* is to be proposed before the *Means*.

After this *old Treatise* of the *Primacy*, he cometh to *S. Linus, Pope and Martyr*. He is pleased to call him *Pope*, as well as *Pope Peter*; not as if his Contemporaries called him so, but because the Modern Title will not fit well on the present Popes, unless it be given to *S. Peter*, and the first Bishops of that *See*. And ever and anon he begins with a known Lye in the top of the Chapter, formally set by it self, the more pleasingly to take the eye, after the manner of a Title, *Ex Libro Pontificali Damasi Papæ*;

OUT OF THE PONTIFICAL OF
POPE DAMASUS.

This course he continues from Life to Life throughout all the Popes, so far as the Pontifical lasteth, intermixing the *Decretal Epistles* first, and then the *Councils*, in the Lives of the several Popes: or to use his form, *under the Pope* in whose Life they happened. And all his Tonnes being moulded into that form, it makes every Pope seem, to him that is not aware of the fetch, the Supreme over all Councils from the beginning. And with this Method he always goes on, *Ex li-*

bro Pontificali Damasi Papa, hoping perhaps that in long tract of time, he should be at last believed.

In all the Book, there is scarce a Life, wherein there are not as many Errours, as in *S. Peter's*. As in example.

An. 70.

Linus sate eleven years, three moneths, and twelve days, saith the Pontifical: Binius saith, It was eleven years, two moneths, and twenty three days. A days difference, where the exactness is pretended to be so great, shews all to be Counterfeit.

An. 81.

He saith, *Cletus sate twelve years, one moneth, and eleven days: Binius rails on him for the mistake; though he agrees with him in the main, that Linus and Cletus sate some twenty three years between Peter and Clement.* So that on this account, *S. James* was dead above 27 years before *S. Clement* (who wrote a Decretal Epistle to him) came to the Chair: For before he was Pope he might write an Epistle, but not a Decretal Epistle.

Cletus (saith Binius) was by S. Irenæus, Ignatius, and Eusebius, called Anacletus, which Baronius thinks was a mistake among the Greeks, occasioned by the Error of Writers and Libraries. What shifts will a man be-driven to by a desperate Cause!

Cause! Three of the best and most Ancient Fathers were cheated *with the Error of Writers and Libraries*, concerning a mans Name that was alive, either not long before, or together with themselves. S. Irenæus and Ignatius are extremely Ancient. Ignatius lived before Anacletus was Bishop of Rome, much more before his Name was put into *Libraries*, and much more yet, before it could be corrupted there by the *mistake of Scribes and Writers*. But such *Errours of Writers and Libraries* are a good hint, how capable they are of them, and how much the Church of Rome is acquainted with them.

Binius is at last terribly provoked with the nonsense of the *Pontifical*: for whereas it saith, Cletus was in the Church from the seventh Consulship of Vespasian, and fifth of Domitian, to the ninth of Domitian, and the Consulship of Rufus; that is, from the 78 year of Christ, to the 85. Binius speaking as if he were present, takes him up smartly, *Errorem igitur Errori addis, quisquis hujus Pontificalis Authores, &c.* Whoever thou be that art the Author of this *Pontifical*, thou addest Error to Error: For if Cletus began to sit in the forementioned Consulship, in the 78 year

year of Christ, how did he immediately succeed Linus, dying, as thou saidst, in the 69 year of Christ, Capito and Rufus being Consuls? How wilt thou excuse a 9 years Interregnum in the Chair, made only by thy Authority contradicting it self? How sayest thou that Cletus sate twelve years, whose continuance thou doest circumscribe by two Consulships, in the space of 7 years distant from themselves? How, which is more intollerable and absurd, doest thou say, that Clement sate from the Consulship of Trachilus and Italicus, even to the third year of Trajan; which is from the 70 year of Christ to the 102. and so to have administred the See 33 years, whom in his Life thou affirmest to have continued only 9 years? Thus far Binius.

When Cato saw the Southsayers saluting one another in the Roman Market-place, he said, I wonder they can forbear laughing, to think how delicately they cheat the people! Hence therefore, saith Binius, O Reader, thou mayest perceive on what Rocks he shall dash, whosoever shall suppose the writings of this Book to be taken up upon Trust, without any Inquisition! Yet when the fit is over, in the very next line, he is at it again, THE LIFE, EPISTLES, AND DECREES OF CLEMENT,

MENT, EX LIBRO PONTIFICALI
DAMASI P. The Pontifical is (afresh)
ascribed to *Damasus*: For Friends may
quarrel, without falling out eternally.
But if they are so angry, what make they
together? What have Scholars to do in
so scandalous a Fellows Company? Why
of all Books in the World do they take
this to follow? All of them from *Peter
Crab* to the *Collectio Regia*? Why
not the Grave, Sincere, and Learned?
Why not a true Record? Why do they
chuse a Counterfeit so full of lyes and
contradictions? It is the highest Symp-
tom of a deadly cause, that they take
such a Fellow to be their Copy to write
after, their Text to gloss on, their Guide
to follow. For all these gross mistakes
are committed within the compass of
some 30 or 40 lines, in four Lives of *one
hundred and six*: And in every Life al-
most throughout, they are exercised in
the same manner. If this be the best Re-
cord they can find for the purpose, and
all their Antiquities be like this, they are
as mouldy and rotten as can well be de-
sired.

CAP.

CAP. XVI.

Of the Decretal Epistles forged in the Names of the first holy Martyrs and Bishops of Rome. The first was sent (as they pretend) from S. Clement, by S. Peter's order, to S. James the Bishop of Jerusalem, seven years after he was dead; and by the best Account 27. S. Clement's Recognitions a confessed Forgery.

TO stumble in the Threshold is *ominous*: If the first of all the Decretals be a Forgery, it is a leading Card to the residue.

Binus his Title, and the Text of the Pontifical, is represented thus.

THE LIFE, EPISTLES, AND DECREES OF POPE CLEMENT I.

Out of the Pontifical of Pope
DAMASUS.

He made two Epistles that are called Canonical. This man, by the Precept of S. Peter, undertook the Government of the Church; as by Jesus Christ our Lord the Chair was committed to him. In the Epistle which he wrote to S. James, you shall

shall find after what manner the Church was committed from S. Peter. Linus and Cletus are therefore recorded to be before him, because they were made Bishops by the Prince of the Apostles himself, and ordained to the Priest-like Office before him.

NOTES.

(After the Method of Binius.)

He made two Epistles called Canonical.] These words are adapted to the 84th Canon of the Apostles, where two Epistles of Clement, and his eight Books of Ordinations, are made parts of the Canonical Scripture.

In the Epistle which he wrote to S. James.] Here the Pontifical openly voucheth his Epistle to S. James; which Binius afterwards tells you was written to Simeon. If the Pontifical be right, Binius was overseen, in saying, the name of S. James crept by corruption into the Title of the Epistle, for that of Simeon. The Tales do not hang together.

They were made Bishops by the Prince of the Apostles, &c.] You understand here, that S. Peter out of his superabundant care for the Church, made three Bishops of Rome in his own life time: So that Rome had four Popes at once, S. Peter, S. Clement, S. Linus, and S. Cletus. Some think

think that *Linus* and *Cletus* were *S. Clement's* Adjutants in External Affairs : Some, that they succeeded each other in order : Some, that they presided over the Church together. Some say, that *Clement* out of modesty refused the Chair, till he was grown older belike. It is a world to see, what a variety and puzzle they are at in this matter : The confusion springeth from two causes : The first is the obscurity of the State of *Rome* in the beginning : The second is the ignorance of the Forger that made *S. Clement's* Letter to *S. James* : For happening so heedlessly to Father it on *S. Clement*, he has made all the Story inconvenient. *S. Clement* saith not one word of refusing the Chair in his Epistle, nor of *Linus* and *Cletus* coming between him and it ; but with a very fair Hypocritical shew, pretendeth in his Epistle to *S. James*, that he was chosen by *S. Peter*, and succeeded him accordingly. Whereupon, they that will have this Epistle to be a good and true Record, are forced of necessity to say, that *S. Peter* did himself ordain *Clement*, though they very well know that *Linus* and *Cletus*, or *Anacletus*, were both in their Order Bishops before him : For a sure Token, either that

that the Church of *Rome* was little considered in the dawning of the Gospel, or that their ignorance marred her *Officious Impostors*, nothing is more obscure and doubtful than the order and manner of her first Bishops. The Pontifical undertakes to reconcile all; and does it luckily, were it not that it contradicts it self: For he saith of *Clement*, that he undertook the Government of the Church by the precept of *Peter*. And yet of *Linus* and *Cletus* it saith, they are recorded to be before him, because by the Prince of the Apostles they were made Bishops before him.

Be that a contradiction or no, it was neither *Linus* nor *Cletus* it seems, but *Clement* who writ the Epistle to *S. James* about the death of *Peter*.

He made many books. } *Binus* upon those words observes, that before his Epistles he wrote the Constitutions of the Apostles, &c. He did not make, but write the Apostles Canons in Greek, &c. It is much he did not make them, for the *Coronis* of them, as *Nicolinus* calleth it, hath by me *Clement* in it; and for ought I know a Pope that hath the fulness of power Apostolical, may make Apostles Canons at any time. It is an odd observation, He did not make, but write the Apostles Canons.

Among

Among his other Monuments (saith Binius) there are ten books of the circuits of Peter; which by some are called, The Itinerary of Clement, by others his Recognitions: Which since they are stuffed with Loathsome Fables, and the Fathers abstained from the use of them, as Gelasius also in a Roman Council rejected them for Apocryphal; all wise men will advisedly abstain from reading them. It is a Tradition, that Clement left the Rite of offering sacrifice to the Church of Rome in writing. It is reported also, that many pieces are falsely published under the Name of Clement.

Forgeries are (you see) thick and threefold in the Church of Rome: but this of Clement's Itinerary, which Binius dissuadeth all men from reading, even ten Books, *Cum insulis fabulis referti sunt*, since they are stufft with loathsome Fables, I desire you to take special notice of; because this Confession of his will discover him to be either a false man, or a Fool. It is a delicate Snare, and will detect S. Clement, and S. Binius together.

As for Binius, who defendeth the first Epistle of Clement to S. James for a good Record; if he did read the Epistle, and

note

note what he read, he was a false man for defending it against his Judgment and Conscience. He that so mortally hated the *Itinerary of Clement*, could not but know the *Epistle* to be Forged, if he read it with any diligent observation: If he trusted others, he was an unwise man, to be so confident in maintaining it, upon the report of those that read and transcribed it for him: For their inadvertency hath deceived him.

For S. *Clement* himself (if that *Epistle* be his) owneth the Forgery of S. *Clement's Itinerary*, which *Binius* so extremely abhorreth. It must needs be a Forgery therefore, because in this case, nothing but a Forgery can defend a forgery: no Author (if a Saint) acknowledging those Forgeries for his, which he never made.

After a long Oration which S. *Clement* sendeth to S. *James*, in that *Epistle* out of S. *Peter's* mouth, concerning the Dignity and Excellency of the Roman Chair, he has these words, speaking of S. *Peter*.

When he had said these things in the midst before them all, he put his hands on *le*, and compelled me (wearied with shamefacedness) to sit in his Chair. And when I was sate, again he spake these things un-

S. Peter's
order a-
bout the
Itinerary.

to me: I beseech thee, O Clement, before all that are present, that after (as the Debt of Nature is) I have ended this present life, thou wouldst briefly write to James, the Brother of our Lord, either those things that relate to the beginning of thy Faith, or those thoughts also which be fore thy Faith thou hast born; and after what sort thou hast been a companion to me from the beginning, even to the end of my Journey, and my Acts; and what, being a Solicitous Hearer, thou hast taken from me disputing through all the Cities; and what, in all my preaching, was the order either of my words or actions: as also what End shall find me in this City, as I said; all things being (as thou art able) briefly comprehended, let it not grieve thee to destine unto him: Neither fear, that he will be much grieved at my End, since he will not doubt but I endure it for piety. But it will be a great solace to him, if he shall learn, that no unskilful man, or unlearned, and ignorant of the Discipline of Ecclesiastical Order, and the Rule of Doctrine, hath undertaken my Chair: For he knows, if an unlearned or an unskilful man take upon him the Office of a Doctor without, the Hearers and Disciples being involved in a Cloud of Ignorance, shall be drowned in destruction.

Where-

Wherefore I my Lord James, when I had received these precepts from him, held it necessary to fulfil what he commanded, informing thee both concerning these things, and briefly comprehending, concerning those, which going through every City, he either uttered in the word of preaching, or wrought in the vertue of his deeds. Though concerning these things I have sent thee more, and more fully described already, at his command, under that very Title which he ordered to be prefixed; that is, Clementis Itinerarium, The Itinerary of Clement, *not the preaching of Peter.*

In these words he telleth us, how S. Peter taking his leave of the World, placed him in his Chair, and by that Ceremony installed him in the Episcopal Throne in the presence of them all: What a charge he gave him in that moving circumstance of time, just before his piercing and bitter Passion, to write to S. James: How he ordered him to make an Itinerary of his Circuits throughout the World, and furnished him at the same time with the Materials and Title of the Book; *The Itinerary of Clement, not the preaching of Peter.* S. Peter's modesty (as is to be supposed) giving the Honour of the Title, not to himself that was the Subject, but

Roman Forgeries.

to the *Author*: How *S. Clement*, according to this *commandment*, had sent to *S. James*, not only this *Epistle*, but the *Book* it self long before it; wherein the *Journeys and the Acts of Peter were more fully described*: And the great care which *S. Peter* took, lest the dead man should be grieved, by the Solace he provided in the *Tydings* sent unto him, concerning the perpetual certainty of *skilfulness* and *Learning* in all his *Successors*, securing at once both the *Church*, and *his Chair*, is very remarkable. All these things, out of the very *Bowels* of the *Epistle*, disgrace the *Chimera's* of *Binius* and *Tarrian*. For what *Saint* being well in his *Wits*, would tell the *World*, that *S. Peter* commanded him to make a *Forgery*, nay a putid *Forgery*, *stuffed with loathsome Fables*! *S. James* his *Name* is over and over in the *body* of the *Epistle*, not only in the *Title*. The *Epistle* was not sent to *S. James* by a *Figure*, but it plainly tells *S. James*, that he had sent him the *Itinerary* before; which consisting of *ten books*, must be some considerable time after *S. Peter's* *Death* in making, some time in going from *Rome* to *Jerusalem*, and some time must be spent in coming back with the *Answer*, that certified him of

S. James

S. James his receiving it. After all which, this new Letter was written to S. James, impertinently giving him an account of the same business: And yet all this while S. James was dead before S. Peter. For as *Binius* observes, S. Peter was put to Death in the thirteenth year of Nero, and S. James in the seventh.

The Compiler of this Epistle, finding S. Clement's *Itinerary* extant in the World, several hundreds of years before himself, and being not aware of its unsoundness, took it up as a good Record, and so fitted the Epistle and Fable to the purpose in hand, being himself cheated with a Forgery, as many others are, and not expecting to be detected so clearly, as it hath since happened.

But to make the matter more absurd, they have a second Letter to S. James, *De Sacratibus vestibus, vel vasis*. Wherein he divides the Priesthood (as *Pius* in his Decretal afterwards does) into three Orders, of *Presbyter*, *Deacon*, and *Minister*: With what design I cannot tell, unless he would have us think the Pope the only Bishop. Wherein he also takes care about the Lords Body; orders the Priests with what Ceremony of *Fasting* and *Reverence* it shall be consumed: Gives Com-

mands about the *Pall*, the *Chair*, the *Candlestick*, and the *Vail*: speaks of the *Altar*, the *Worship* of the *Altar*, the *Door-keepers*, the *Vails* for the *Gates*, the *covering* of the *Altar*, &c. As if there were stately Temples, Attires, Ornaments, and Utensils, in those early days of poverty Persecution, when a Den or a Cave was both *Sanctuary* and *Temple*. Among other things, he orders that no man should *through ignorance* believe a dead man ought to be wrapt in a * *Fryers Coul*; a Novel, superstitious Errour. All which he speaks out of the mouth of *S. Peter*, whom he calls the *Father* and *Prince* of the *Apostles*. In the end of the Letter, he denounces a Curse against all them that will not keep *S. Peter's Commandments*. So that *Peter's* Name, and *Peter's* Authority, is used for every thing appertaining to the *Chair*, and all the *Apostles* to be ordered by *S. Peter's* Successors, as *S. James the Brother* of our Lord was.

* Clerk.

CAP.

CAP. XVII.

of Higinus and Pius, as they are represented in the Pontifical; and of a notable Forgery in the name of Hermes: Where you have the Testimony of an Angel, concerning the Celebration of Easter, cited by no body, while the matter was in controverſie.

Higinus ſate, ſaith the Pontifical, four years, three moneths, and four days. An. 184.
Binius ſaith, He ſate four years, except two days; counterfeiting as much exactneſs as the other. If we ſhould follow him in his Conſuls, ſaith he, we ſhould make Higinus ſit twelve years.

But the Pontifical is guilty of a more arrogant and ambitious error: The Hierarchy of the Church, it ſaith, was made by Higinus, to wit, the Order wherein Presbyters were inferiour to Bishops, Deacons to Presbyters, the people to Deacons. Binius mendeth it as well as he is able, interpreting it only of a Reformation of Collapſed Diſcipline. But it ſuiteth ſo exactly with the diſtinction before made in S. Clement's ſecond Epiſtle, who will have the Prieſthood divided into the Or-

der of *Presbyter, Deacon, and Minister*, that the design seemeth deeper than so. He doth not say, the Hierarchy of the Church was *corrected*, but *made* by *Hyginus*: which strikes at the Root of *Episcopacy*; as if it were not of Divine, but Humane Institution: and being *made* by the Pope alone, depended only on the Popes pleasure.

Binius is not able to name the time wherein the Discipline of the Church was (in this respect) corrupted so, as to need the Reformation pretended.

An. 158.

Next after *Hyginus*, the Pontifical bringeth in *Pius*, an Italian, the Brother of a Shepherd. He sate nineteen years, four moneths, and three days, in the times of Antoninus Pius. Hermes his own Brother wrote a book, in which a Commandment was contained, given him by an Angel of the Lord, coming to him in the Habit of a Shepherd, that Easter should be observed on the Lords Day. This man ordained, that an Heretick, coming from among the Jews, should be baptized, &c.

This *Hermes*, saith *Binius*, in his Notes on the place, is the same whom S. Paul mentioneth in his Epistle to the Romans. Salute *Asyncritus, Phlegon, Hermas, Patrobus, Hermes, &c.* He was at Mans Estate

state when S. Paul saluted him, and a very old man sure for a Writer of Books in the time of *Pius*.

Binius is not willing to have him so obscure as a Shepherd, but saith, *He was called Pastor, either because he was of the Family of Junius Pastor, who in the third year of Aurelian was Consul; or more probably, because the Angel appeared to him in the form of a Shepherd.* In this his Guess he is upon the brink of rejecting the Pontifical. Howbeit he quits it not of a Lye: for instead of nineteen years which the Pontifical giveth him, *Binius* saith, *he sate but nine years.* A small mistake in this Learned Pontifical.

Concerning the Book which *Hermes* the Shepherd wrote, he saith, *It was almost unknown among the Latines, but very famous among the Greeks:* Which was very strange, considering he was the Popes Brother: A Book made by so eminent a person, and so near home, *unknown among the Latines!* But his meaning is perhaps, it was better known than trusted. For a little after he saith, *The Latines esteemed it Apocryphal, as Tertullian, Athanasius, and Prosper witness, and as Gelasius decreed; Can. Sanct. Dist. 15.*

Now because their unmannerliness doth

doth reflect a little upon the Pope himself, who in his Decretal Epistle annexed, owns his Brother with an Honourable mention of the Angelical Vision; *Binius* to display more Learning on the behalf of the Pontifical, and *Pius* his Decretal, tells you; that *the Book of the true Hermes Pastor, praised so much by Tertulian, Origen, Athanasius, Eusebius, Jerome, &c. is not now Extant. Which is evident* (he saith) *because in that we now have, there is no Mention at all of Easter. Nay the Author of it saith, he was admonished to deliver it to Clement the Pope, by whom it was to be sent to forreign Cities.* They have as good Luck at Rome, as if they held Intelligence with *Purgatorie*. The Dead and they have as intimate a Correspondence, as if the Pope knew the Way to send his *Bulls* thither. Here is another Forgerie detected, by its Dedication to *s. Clement* who by no unusual Providence is served just in his own kind, for he disturbed *s. James*, and another disturbs him, in his Grave. Yet *Binius* is very much inclined to this Opinion, for from hence he gathereth, it was *longè ante hæc Tempora Scriptus, a Book written long before the time of Pius.* As no doubt it must, if it be not the same that was praised

praised by *Tertullian*, *Origen*, *Athanasius*, &c. For all Forgeries must be old and True, or they are not worth a farthing.

But how comes *Tertullian* and *Athanasius*, &c. to esteem it Apocryphal, and yet to praise it so much, in the same Breath? It is *Binius* his Breath, not theirs. They poor men are made like *Stage players* to say whatsoever the Poet listeth. Or else as *Binius* observes there were two Books of *Hermes* (though it be double dealing thus to have two of a Sort :) the one right, and the other *Apocryphal*.

But then *Gelasius* did very ill, there being two of a Sort, to condemn the one, and not tell us of the other. And so did *Ivo*. For this *Pastor* is one of the Catalogue we told you of in the Beginning.

But *Binius* has a fetch beyond this ; He teaches you a way, how to take both these persons for the same man : and what you may say in defence of your self, if you so do. However (saith he) *if any one be disposed to take them for the same Author, Ex Sententiâ Illustriss. Card. Baronii dicendum est, &c.* He must necessarily say, as *Baronius* gives his Opinion, that they were two commentaries, written at divers times, whereof the first was more famous among the Greeks the later more obscure among

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among the *Latines*. A brave Antithesis ! so that upon the point the *Latines* had none. *The more obscure among the Latines* was *obscure* every where; *the more famous among the Greeks* and *the more obscure among the Latines* ! The *Antithesis* makes a shew of giving you some Solid matter, but when you grasp it in your hand, it turnes to Air. Unless perhaps you will learn thereby, that the more obscure among the *Latines* was a Book made in an instant, by a meer Conjecture and a pretty Mockery to gull the Reader, as a shadow at least of some proof that the Pontifical and the Decretals are not Lyars.

Among other Things their Allowances are considerable: for they are good honest reasonable men, and will let you think what you will of the Book, so you consent to the main, and believe *the Popes Supremacy*. And next that, their Art of Instruction is to be weighed, Whether it be true or no, no matter : If the *Disciple* can but defend himself by a Distinction, and escape the Conviction of an Absurdity, it is enough ; *Bellarmino* is at such *Dicendums* often. Though 'tis a Secret among themselves, they teach their Disciples *What to say*, not *What is True*.

But

But I thought we had been agreed before, that of these *Hermes*^{one}, at least was a Forgerie.

It seems by Pope *Pius* his Letter, that *Hermes* was a *Doctor*, and not a *Shepherd*, for in these Days, he saith, *Hermes* a Doctor of the faith, and of the H. Scriptures shined among us. Not of old, but in these Days. Yet it is pretended, that the Book of old was by some order from on high, to be delivered to *Clement the Pope*, by whom it was to be sent to forreign Cities. Notwithstanding all their Contrivance, there Wit failes them sometimes, that are so accustomed to Lying. They have so many Irons in the fire that some of them miscarry, whether they will or no.

Nevertheless that *Hermes* received this Commandment from the Angel *Tertullian* witnesseth, in his third Book of verses against *Marcion* saith *Binius*. I have not heard much of *Tertullian's* Poetrie. I have his Works, put forth with the Notes of *Beatus Rhenannus*, and cannot find any such verses among them. If he hath, all that *Binius* pretendeth out of them, is that *Hermes* spake Angelical Words; Therefore he saw the Angel.

Pius in his Decretal Epistle applieth this Scripture, Not holding the Head from
which

which all the body by joynts and bands having nourishment ministred, and knit together, increaseth with the increase of God,] to the Pope of Rome. Whereupon, he saith, We instruct you all by our Apostolical authority, that you ought to observe the same Commandments, because we also observe the same. And ye ought not by any means to divide from the Head.

The Commandment was given to Hermes by an Angel. Whereupon Pope Pius after the first complement, beginneth very unluckily with forbidding the Religion or worshipping of Angels. Whereas upon this occasion some eminent matter ought to have been spoken concerning Angels. But because of the words following, he puts them together. *Let no man beguile you of your reward in a voluntary humility of worshipping Angels, &c.* Not holding the Head from which all the body by joynts and bands, &c. Where he taketh off the Eternal Head, and puts a New one on the Churches shoulders. For in these dayes Hermes a Doctor of the Faith and of the Holy Scriptures shined among us: And though we observed Easter on the foresaid day, yet because some doubted, for the confirming of their Souls, an Angel of the Lord appeared to the same Hermes in the
shape

Colos. 2. 18,

19.

shape of a Shepherd, and commanded him that the Passeeover should be celebrated by all on the Lords day: Whereupon we also instruct you all by our Apostolical authority, that you ought to observe the same Commandments. (Not because an Angel brought them, or GOD sent him; but) Because we also observe the same, and ye ought not by any means to divide from the Head. And because the business is to promote the Apostolical Authority above all the Angels, instead of extolling and magnifying them, which had been the natural method on such a Topick: as if he would enervate the evidence of the Angel, he biddeth them take heed, and that diligently, least any one seduce you, by any Astrology, or Philosophy, or vain Fallacy, according to the tradition of men: after the Rudiments of this World, and not after Christ's and true Tradition. As if no more heed were to be given to an Angel, than to an Ass, unless the Pope first approved the Vision: Nor is Philosophy, nor the Tradition of men, nor any thing else to be valued in opposition to him, and his true Tradition; for in him dwelleth all the fulness of the Godhead bodily: that ye may be repleat in him, who is the Head of all Principality and Power, and who hath com-
manded

commanded this Apostolical See, to be the Head of all Churches, saying to the Prince of the Apostles, Thou art Peter, and upon this Rock will I build my Church.

What it is to walk after *Christ* and true Tradition, you may see Clearly, by this Gloss upon our Saviours Text. They that do not hold the Head, from which all the Body by Joynts and Bands having nourishment ministered, and knit together, increaseth with the increase of God, are in extream peril of damnation. And our Saviour who is the Head of all Principality and Power, hath commanded this Apostolical See to be the Head of all Churches; Therefore, Whosoever holdeth not to this Head is in extream peril of damnation. For the Pope is not the Head of all Principality and Power *in himself*, but only by Derivation he is made the Head, &c. And consequently, 'tis as necessary to cleave unto him as to *Christ* himself. Since he *in whom all the fulness of the Godhead dwelleth Bodily*, dwelleth in his Vicar, even as *S. Peter* does in like manner. So that all Angels and Traditions of men, Reason, Philosophy &c. are but feeble Threds for him that hath *Plenitudinem Potestatis*, the fulness of
Power

Power, and may open the Kingdom of Heaven to whom he will

It is a Cross Observation to note the little Authority of the Popes *Custom*. For though it was the Practice of all the Roman Church to Keep Easter in such a manner before, yet *some doubted*, that is, all the *Eastern Churches* were of another Opinion; till an Angel came to teach *Euseb.* them otherwise. Yet when he came, he must not be believed for his own sake; but the Popes: nor be obeyed for himself: so jealous was the Pope of his Apostolical Authority.

How weak both the Popes Authority and the Angels were, (which thus mutually needed each others assistance) appeareth by the Event, for notwithstanding the Testimony of *Pius* and the *Angel*, this Controversy was left undetermined till the *Nicene Council*.

It continued above 150 years after Pope *Pius* his days. Yet through all that considerable Tract of time, this *Testimony* of the *Angel* was cited by no Body. Only as *Ovid* makes use of the *Cock*, and his *Crowing* in the Morning, to introduce the fable of *Alector*; this wicked *Pius* maketh use of this Controversy, for the fable of the Angel. But it was a little

Q

Suspicious

Roman Forgeries.

Suspicious that the *Angel* should appear to no body but the *Popes Brother*, and the matter be published by no body but the Pope himself. It smelleth of the Forge out of which it came, being proved by the Pontifical of Pope *Damasus*

CAP. XVIII.

A Letter fathered on Cornelius Bishop of Rome in the year 254. concerning the Removal of the Apostles Bones: giving Evidence to the Antiquity of many Popish Doctrines, but is it self a Forgery.

THe forgery made in the Name of *Pius*, is fitted to the year 158. You shall now see one made in the Name of *Cornelius* Bishop of *Rome* in the year 254. 100. years after the former excepting four. Not as if there were no forgeries between this and that, there is scarce a year upon which they have not fastned some thing, but should we trace them all, through the weary Length of so many Ages, our Travail would be Endless. We have chosen one, or ty. o, as Exemplars of the residue.

THE

THE FIRST E PISTLE

Of Cornelius the Pope.

Concerning the Translations of the Bodies of Peter and Paul, &c.

Cornelius the Bishop to his Dear and most Beloved Brethren, the Sons of the Holy Church of God, and to all them that serve our Lord in the right Faith.

Considering the Benevolence of your Charity, because ye are Lovers of the Apostles and hold their Faith and Doctrine, I determined to write unto you, (the Lord being the Author) some of those things which are at this time necessary to be Known, and which the Lord assisting, by the Merits of the Apostles, were lately done among us in the Church of Rome, or are now in Doing. Because Charity patronizing, I believe with fatherly Grace, ye willingly receive the Writings of the Apostolical See, and preform the Commandments of the same, and rejoyce in the Increases thereof. Because whosoever engraftes himself in the root of Charity, neither failes of Greatness, (*nec a fructibus inanescit*)

'nor waxes vain from fruit, neither does
 'he by Love lose the Efficacious Work
 'of fruitfulness. For Charity it self does
 'exercise the Hearts of the faithful, cor-
 'roborates their Senses, that nothing
 'seemth Grievous, nothing difficult, but
 'all is easy which is done; while its pro-
 'perty is to nourish Concord, to keep the
 'Commandments, to joyn things disleve-
 'red, to correct Evil things, and to con-
 'solidate all other vertues by the Bulwark
 'of its perfection.

'Wherefore I beseech you to rejoyce
 'with us, because by the Entreaty of a
 'certain devout Woman, and most no-
 'ble Matron *Lucina*, the bodies of *Peter*
 'and *Paul* were lifted out of the Cata-
 'tumbæ. And first of all, the Body of
 'the Blessed *Paul* was carried with Silence
 'and put in the Grounds of the foresaid
 'Matron, in the Ostiensian Way, neer to
 'that Side where he was beheaded. But
 'afterwards we received the Body of the
 'Blessed *Peter*, the Prince of the Apo-
 'stles, and decently placed it neer the
 'place where he was crucified, among the
 'Bodies of the H. Bishops, in the Temple
 'of *Apollo*, in the golden Mountain, in the
 'Vatican of *Nero's* palace; the third day
 'of the Calends of *July*: praying God
 'and

and our Lord Jesus Christ, that these his holy Apostles interceeding, he would purge away the Spots of our Sins, and keep you in his Will all the dayes of your Life, and make you perseverable in the Fruit of Good works. But see that ye rejoyce together for these things: Because the Holy Apostles themselves also rejoyce together for your joy. Praise ye God alwaies, and he shall be glorified in you. For it is written, What shall I return unto the Lord, for all he hath returned to me? I will take up the Cup of Salvation, and call upon the Name of the Lord.

In this first part of the Epistle concerning the Translation of the Bodies of the B. Apostles, Peter and Paul, the Pope does you to wit of his wonderful kindness and charity to the Dead, as also of his devotion and reverence towards the Relicks of such glorious Saints.

Wherein first of all, he would have his gratitude towards those blessed Founders of the Roman See made conspicuous, it being a thing meet to be published all the World over, as it is in most solemn manner here, by Decretal Epistle. 2. He does intimate the veneration due to Relicks, especially those of such glorious

Saints, as *Peter* and *Paul*. 3. He gives us to know that the Translation of their Bodies from one Grave to another was a matter of such moment, that it was *Quedam ex his quæ nunc temporis necessaria sunt scire*, A thing, in these dayes, necessary to be known. 4. That the merits of the Apostles moved God to assist and bless the Church of *Rome* in all her Doings. 5. That God was the Author of those things which he wrote unto them: According as he saith, *Decrevi vobis scribere, Domino Authore*. 6. That all the World did even in *Cornelius* daies, and upward, to the time of *S Clement* and *S. Peter*, *Scripta sedis Apostolicæ libenter suscipere*, Willingly receive the Writings of the Apostolical Sec, obey its commands, and rejoice in its increases. For the Roman Church is alwaies increasing in Tradition, Doctrine, Wealth, &c. 7. That Love is so excellent an ingredient, that like Salt it must season all things, especially this Epistle, Because it covereth a multitude of faults: The Contemplation of it otherwise comes in very boisterously, as little pertaining to the Story of removing the Apostles bones.

The Epistle affords many other Notes, even in this little part of it: As that all
Saints

Saints are to rejoice for any benefit done to the Church of *Rome*: That the bodies of the most blessed Apostles being too dishonourably buried before, turned to the greater joy of the Church, which otherwise had lost this occasion of Festivity. If you ask, how it was possible they should be *interred so gloriously* in the days of *Decius* a bloody Persecutor? It was at the intreaty of *Lucina*, a noble Matron, of which kind there are some alwayes that have a great influence in the Church of *Rome*. That *Peter* was buried in the *Golden Mountain* as a presage of his Successors glory. That the Bishops of *Rome*, were even in the Height of Paganisme (and Idolatry) buried in the *Temple of Apollo*: That *Peter* was buried in three or four places at once: among the Bishops of *Rome*, in the *Temple of Apollo*, in the *Golden Mountain*, and in the *Vatican* of *Nero's Palace*; a little before *Cornelius* his Martyrdome, on the 3. of the Kalends of *July*.

If you will not believe this, consider yet further, the holiness of *Cornelius* affirming it. For while he was settling these Holy Bodies, he, and the Saints of the Church of *Rome* with him, prayed God and our Lord Jesus Christ, that up-

on the Intercession of those Holy Apostles, he would purge away the Sins of all them to whom he wrote; the Merits of the Apostles, and especially the Intercession of those that sate in the *Roman Chair* being established 1450 years ago, by the Decretal Epistle of *Cornelius*: The Vision of the Apostles, and their knowledge of things done upon Earth is intimated sufficiently, together with the Principality and Piety of the Church of *Rome*, that was ever a Lover of the Saints, and a Worshipper of their Relicks. Way is made too for Praying to Saints departed: this Part of the Epistle ending with that notable Passage of David, *What shall I give unto the Lord for all his Benefits towards me? I will take up the Cup of Salvation, and call upon the Name of the Lord.* Which shews the honourable use they make of the Scriptures.

An. 158.

Now if you enquire, Whether this Epistle be Authentick? you sin against the Doctrine of *Implicit faith*, and highly Scandalize the Church of *Rome*. For can any man be so wicked, as to believe that *Cornelius*, or any other Pope should counterfeit GOD to be the Author of a Counterfeit; or return such Solemn praises for a feigned Deliverance; or write

write Publick Admonitions to all the Churches in the World concerning a Lie; or abuse the Holy Scriptures; and make nothing of Love, but a pretext to patch up, and cover Forgery? Yet let us hear what *Binius* and *Baronius* say concerning these Matters. For though the Epistle be never so formally set down, and a Lie written in the Top, both of the Epistle, and the Page, *Cornelii Papæ Epistola* I. And again, *The first Epistle of Pope Cornelius*: yea, though *Binius* saith in his Notes on this Epistle, that *s. Jerom* witnesseth *Cornelius* to have written many Epistles; and that this therefore is undeservedly taxed for its faith and authority, which has gotten so famous a Witness as *Jerom*. Yet after all this, (though (among other Circumstances of Importance) it hath been laid down as a Good Record by *Binius* his Ancestors) he saith, That it doth attribute to *Cornelius* the Translation of the H. Bodies of Peter and Paul from the *Catatumba*, (which is, if I mistake not, from the meaner Graves of the Common people) *Id ex Libri Pontificalis Erroribus in Epistolam irrepsisse, probabile, &c.* That that crept into this Epistle, from among the Errors of the Pontifical, seemeth probable. For
more

more truly that Translation happened in the first Age, a little after their Passion : As by the testimony of S. Gregory the Pope we demonstrated above.

Surely the feet upon which this Peacock stands, are very Black. The pride of Rome is founded like that of the great Whore, on the waters at least, if not in the mire.

If you examine What, or Where this Testimony of S. Gregory is, that overthroweth this Epistle of *Cornelius*, a Person much more Ancient and Authentick than himself ; and with what Circumstances, or with what form of words *Binius* maketh use of the same ? Let your patience turn to *Binius* his Notes on those Words in the Pontifical, *Hic Temporibus*, &c. in the Life of *Cornelius*, and there it shall be satisfied.

CAP. XIX.

The ridiculous Forgery of the Council of Sinuesla, put into the Roman Martyrologies. How the City, and the name of it was consumed, (though when, no man can tell) by an Earthquake.

MARCELLINUS the Bishop of An. 296,
 Rome entered on his See about the year 296 in the dayes of *Dioclesian*. The Pontifical in the Life of *Marcellinus* telleth us, that *he offered incense to an Idol, to escape the wrath of the Emperour.*

Binius saith, *When Marcellinus the Roman Pontifex was therefore accused, because in the Temple of Vesta and Ilis, he burnt incense, and offered sacrifice to Hea-then Images and Idols, to wit, that of Jupiter and Saturn; 300 Bishops came together in the City Sinuesla, to pass their Sentence on the Fall of Marcellinus. The place of meeting was the Crypta Cleopatrensis, which fifty one after another could enter, it not being able to contain them all, by reason of its straitness. After the discussion of the Cause, and condemnation of certain Priests, Marcellinus the chief Bishop, publickly confessing his sin, clothed with sack-*

Sackcloth, sprinkled with ashes, prostrate on the ground, acting Repentance, said, I have sinned before you, and cannot be in the Order of Priests: and so condemned himself by his own Sentence. ¶ After those of Magdenburg, the English Innovators reject this Convention of 300 Bishops, as if it were feigned by the Donatists. Because they think it improbable, that in this 20. year of Dioclelian, wherein the fiercest Flame of Persecution burned, and the Anger of the Emperours did rage more bitterly against the Christians, throughout all the Roman world, 300 Bishops should be assembled together, Bin. Not. in Vit. Marcellin.

By the way I must tell you, that the English do upon several accounts, besides that of the Persecution reject this Council of Sinnessa, however it pleaseth *Binius* to ease himself of labour, by mentioning only that. Neither do they fasten it on the Donatists, but the Papists. For though *Marcellinus* be made a Donatist in opinion, his Confession being founded on that Doctrine, that no man guilty of mortal sin, can (though penitent) continue in the Order of Priests: *Binius* himself puts the Doctrine into his mouth: while other Doctrines relating to the Popes Supremacy,

cy, and other Persons defending this Council, shew plainly enough whose it is, notwithstanding the present *Mist* which *Binius* putteth here before our eyes. Hear him on.

But if no fear of the Persecution of Decius, saith he, could hinder them, but that about fifty years before this, as we said in our Notes of the Roman Council held in the Interregnum, many Bishops of the Remoter Provinces, and many others neighbouring on Italy, and living in banishment, came together upon the Letters of the Roman Clergy, at Rome, and holding a Council there, ordained those things, which the present necessity of the Church did require: Why should it seem more distant from the truth, that by the most vigilant care of the Roman Clergy, that Bishops of Foreign Churches should be called together by Circular Epistles, and no fear or Danger of Life deterring them, meet at the time and place appointed, to transact and decide that cause, of all other the most deplorable, in which not only the Roman Church, but the whole Christian Religion was brought into the greatest Hazard, wherein the whole Foundation of the Church was shaken, in the first Bishop of the Catholick Faith, and almost utterly overthrown?

Binius

Binius you see confelleth the Truth, that *Mercellinus* did offer *Incense* to an *Idol*: and that the Gates of Hell had well nigh prevailed against *S. Peters* Chair, in the Idolatry of his Apostate Successor. That therefore they might imitate God, *though the perverſe way*, in bringing Good out of Evil: the matter is ſo neatly ordered, that the Ball reboundeth higher by its Fall; the Weakneſs of *Marcellinus* increaſes the Popes power, and his Diſgrace is turned to his Greater Glory. His ſlip is made the eſtabliſhment of all his Succellors. For a Council of 300. Biſhops is raiſed up, by the Invention of the Papists, which do all of them moſt humbly beſeech the *Guilty Pope* to condemn himſelf, and Decree with one Conſent, that the Sovereign Biſhop of the City of *Rome* can be condemned by nobody. For out of thine own mouth thou ſhalt be juſtified, and out of thine own mouth thou ſhalt be condemned. It is an important Point: and no witneſs fit to be loſt, that giveth Teſtimony therunto.

Concerning this Council therefore, on the Words *Acta Omnia*.] he ſaith, *Though exceeding many among the moſt learned of men, have endeavoured to prove thoſe Acts to be ſpurious, and of no weight,*
truly

truly by Strong Arguments, and would esteem it as no other than a Device of the Donatists, cunningly contrived that the Name of Marcellinus, well accepted of among all the Ancients, and had in great Esteem, should be defamed: We nevertheless conceive the same Acts, to be not only not Commentions, or forged, to be ascribed to the Donatists; but rather to be had in great Veneration, both because venerable Antiquity it self fighteth sharply for them, compelling a Reverence even from the unwilling by its majesty: and because, by the Common Assent of all, being believed, it hath hitherto been received, and without all Controversy maintained in the Ancient Martyrologies and Breviaries both of the Roman, and other Churches. Baron. In Append. Tom. 10. Ad hunc Annum.

Note here, that as Surinus, and Binius and Baronius, so even the Roman Church hath it self received this Council into her purest Records, her sacred Martyrologies, and Mass-books, or Breviaries. Which is a reason above all other reasons, compelling Binius and his fellowes, Baronius, Labbe, and the *Collectio Regia*, to embrace this Council. For it cannot be rejected without Prejudice to the Authority of the Roman Chair. Which as it clears the

the *Donatists* from the pretended imputation, discovers plainly who are the true Authors of this *Council*.

For though it be more than probable, that some pitiful barren Head, void of all Sense and Learning, did at first compose it, out of the affection he had to the See of *Rome* : Yet as in Treason all are Principals, so here *the Receiver is as bad as the Thief*. The *Roman Church* by aiding and abetting this Abomination, hath made it her own : Be it forged in what empty Shop it will, she hath magnified it to the Stars, by fixing it in her *Martyrologies* : The Chair is defiled with the Forgery it hath adopted : and the Pope hath made it as much his, as if it had been the Issue of his own Brain.

Being therefore it cannot now be deserted, without discovering the *shameful Secrets* of the *Roman Church* ; *Binius* like a good Son endeavours to maintain it : but with such ill success, that he shames her more by miscarrying in the enterprise.

First he saith, *Exceeding many among the most learned of men, have endeavoured to prove those Acts to be spurious*. By these *most learned of Men* he means the *Papists*, not the *Protestants* : So that exceeding

ceeding many of the most learned Papists have rejected that Council; lest the Chair should be too much disgraced with the reproach of *Marcellinus*. 2. He saith, *They have endeavoured to prove these Acts to be spurious, truly by strong Arguments.* He confesseth the Arguments to be strong against it. And here he varies a little from himself: for besides the Persecution of *Decius*, there are Arguments and strong ones to, against this Council; which he before concealed. Nor do the *English Innovators* only, but the Papists also; and the most learned among them write against it. What Arguments then doth *Binius* bring to defend it? His Opinion, Antiquity, General Consent, and all resolved into the *Roman Martyrology*. As for the first, his *Nevertheless I conceive*, will not do, against *strong Arguments*. Antiquity, which is the second, stands upon other mens Legs, and speaks by other mens Mouths: She may be painted like a Woman, but is of neither Sex: And though *Binius* would perswade us, that She fighteth in person very sharply for the Council, you can see nothing but her Name, and his Talk of her Majesty. She wanted the tongue of the Learned, and is a *dumb Champion*. His *General Consent* is disturbed by those

exceeding many most Learned men, of which he had spoken before, that endeavoured to prove these Acts to be spurious. They come out of their Graves with strong Arguments, to disorder the common Assent of all, by which it is beleived: to defile the Majesty of Antiquity, by which it is asserted, and to reprove *Binius* for a Lyar, who saith, that it hath hitherto been received, and without all Controversie maintained. Nor is he a Lyar onely, but contradicteth himself, and foolishly bewrayeth his design, while he shuffles and cuts upon all occasions.

But perhaps you will say his meaning is, *It is without all Controversie maintained in the Roman Martyrologies and Breviaries.* That reserve he keeps for a Starting-hole then, but it will not do. He might say, it was put in without all controversie, because the *Roman Martyrologies* and *Breviaries* were works of Darknes, made in Secret by the Popes Authority: But is it maintained without all controversie, when exceeding many of the most Learned Men endeavour to prove its Acts to be spurious by strong Arguments? Does venerable Antiquity it self fight sharply for them, compelling a Reverence from the unwilling by its Majesty; or is it by the
 cons-

common Assent of all believed; when exceeding many endeavour to refute it? As for the *Roman Martyrologies*, it is no wonder it should lie quiet in them. None were by but the Actors only, when the Council was put in; and if by dissembling the fraud, it be maintained there, it is no great business. But there it is, and that is sufficient.

For my part I could not have believed, that *Binius* or any other Sober man, could ever reckon such an horrid piece of Barbarism for a *Council*; had I not seen it with my own eyes in the Author. It is so much against all reason, that a thing so absurd should be owned, to the disgrace of all Martyrs, Synods, and Councils. And were it not for the *clavis* of the wonder, the *Roman Martyrologies*, whose credit must be saved, it would be my lasting amazement.

Binius is so stiffe in defending this Council, that in the next words he chargeth ignorance on *S. Augustine* for not understanding it.

Love and Hunger will eat through stone walls. His Zeal for the Church of Rome, and its Direful necessity, makes him to defend this Council in the *Roman Martyrologies*, against an apparent falsehood

Roman Forgeries.

hood in the bottom of it, against very many most learned men, against all the barbarous and intollerable Nonsense and Tautologies therein, against the Killing Circumstance, that there was no such City or *Crypta* at least in the World; as well as against the Impossibility of calling it, *on his own Principles*; Besides all which, the vanity of its Design, and the Absurdity of its meeting on such an occasion, is sufficient to detect it.

The Lye in the bottom of it is in those Words, *Cum esset in Bello Persarum*. This Council was convened, as the Title sheweth, *when Dioclesian was in his War with the Persians*. Upon these words *Binius* saith, *Hæc nisi emendentur falsa sunt*, &c. These Words be false unless they be amended: for since *Eusebius*, and divers others witness, that *Dioclesian* in this 20. Years of his Reign devoted himself of the Empire, and which is more, two years before triumphed at Rome with his Colleague *Maximianus*, for having conquered the Persians; how I pray you could he this year be going forth with his Army against the Persians.

This is one reason more, for which the Writers of *Magdenburg*, and the English Innovators, as he is pleased to stile them, reject

reject that Council. Another is contained in *Binius* his Notes on the word *Sinnessa*, num.] 'So called from the City *Sinnessa* in a certain *Crypta* whereof, called *Cleopatrencsis*, they came together secretly to shun the Sword of the raging Gentiles. For whereas men doubt, whether any such City was ever in the World, he proceeds to tell us, that it is not to be admired at all, that there is no mention made either of this City, or such a *Crypta*, in any other Writers, nor at least the smallest memory of this Place to be found: Since we know that by great Earthquakes, not only mountains and plains have lost their Situation and Name, but the Desolation of some most ample Cities hath bin also made.

It is an unlucky Chance that this City should be swallowed up by an *Earth-quake*: As ominous almost as the *Burning of the Nicene Canons* by the *Arrians*. That other Place have been lost we know: but no man knoweth that this City was lost, nor is the least memory of it to be found. Whereas such Strange Accidents being the fittest Theatres for the Trumpet of Famous such a Rarity had made it more remarkable, than if it had continued until this Day: Since *Miracles* chiefly busy the Pens of Historians.

That

That they should be Silent, or its Name be shaken out of all Books by an Earthquake, is the greatest *Miracle* Story doth afford.

Inserting the *Notes* of *Peter Crab* and *Surius*, he giveth us another reason for which we reject that Council. Be pleased to look back on *Peter Crab*, and there you shall see his Premonition beginning thus, *Because of the intolerable and too too grievous Depravation of the Copies, &c.* The *Collectio Regia* hath rejected the old ones, and for the smother Conveyance of that Council hath left them both out, and recorded only the false one that was made in their Stead. so may it come to pass in time, that all the Barbarismes shall be forgotten, and the well-mended but spurious Copy be taken for the true Record. They reject the old one for their *Nonsense*, and we theirs for its *Novelty*.

Surius, whose *Premonition* to the Reader *Binius* reserveth till after the Council, yieldeth us another reason whereupon we refuse it. It is pretty to see the Hypocrisy wherewith he admires the *Care and Diligence* of its first Compilers, notwithstanding the *Depravations* and *Corruptions* of the same. For he telleth us, *It seemed not good to the * Collect-*

or,

or, to pass over these things for the fore-mentioned Trifles, which our forefathers have with so much Labour and Diligence left us. That is (when you pull of the mask, which Peter Crab the Collector, out of some idle Monk or other set on work by the Church of Rome, was pleased to record, for the interest of that Chair) though those little Trifles, The intolerable Difference and Depravation of the Copies would otherwise have hindered him. The reason why he defendeth it, moves us to reject it. For they, who being Zealous for the Bishop of Rome, conceit these things to be feigned by those who rival the Apostolical See, as if it were unworthy of the Apostolical Chair, that so great a Bishop should be brought to so strait a Pass, as to sacrifice unto Idols; seem little to remember how Peter Denial did not hurt him; or that, there is joy among the Angels over one Sinner that repenteth; or that this very Marcellinus afterwards constantly met his Death for the sake of Christ; and according to the Proverb, fought manfully after he ran away. However it be, O Reader, we would not have that concealed from thee, which we have found in the Monuments of the Ancients, leaving the Truth of this to the Records themselves, and

and not prejudicating any mans Sentence by our Opinion. His Reason why it may be held for a good and true Record, is the safety of the Roman Chair notwithstanding it should be thought so. And one of the Reasons why we so greatly suspect them, is that very behaviour: The advantage of the *Roman See* being the only Touchstone among them, of Records and Forgeries. By this very example you see, that men as wise as *Binus* leave the Council Doubtful; and by his Testimony you find that many *Romanists* renounce it: So may you discern by the Crookedness of their Rule, that they are fit to be suspected. It is a very great Secret and warily to be discovered, and that to none but friends! but *they that are zealous for the Bishop of Rome*, shape their Opinions by their Affections. Some that are zealous, conceit those things to be feigned, because they think it unworthy of the Apostolical Chair, that so great a Bishop should sacrifice to Idols. While some of them, that are zealous too for the Bishop of Rome, because they remember how *Peter's denial* did not hurt him, and know that the fear of the former might easily be removed with pretences enow, think it better to retain this Council. For there is joy
among

among the Angels for a Sinner that repenteth; and Marcellinus's Martyrdome is as glorious to the Chair, as his Fall was disgraceful. The one are afraid of the Popes Infallibility, and because they think the Fall of Marcellinus in that respect too dangerous to be recorded, would suppress the Council: The other are zealous of the Popes Supremacy, and because they would exempt him from all Superiours, and make him incapable of being judged by any, record the Council. And which is the Wisest, that is the Question: Not what is true, but what is expedient? While their Judgments are formed not according to Things, but conveniencies.

Another reason why we reject this Council is because it containeth a Doctrine, which no true Record of Antiquity teacheth: but wherewith the Forgeries before laid open do extreamly abound. And here the behaviour of *Suarius* is a little further to be noted. He avers that he found these things in the Monuments of the Ancients, and yet is so dastardly, that he leaves the truth of them to the Records themselves. What Records, what Monuments, what Ancients can these be, that are fit to be suspected? He will not

dast

not prejudicate any mans Sentence by his Opinion. Which is a piece of Liberality in a Papist, that implies some extraordinary Cause not to be uttered.

Another reason of our opposing it, is because it so notoriously wresteth the H. Scriptures. That Place which is spoken of the *general* Account, which all men must give at the Day of judgement, being applied in *particular*, to shew that no man may condemn the Pope. *Out of thine own Mouth thou shalt be justified, &c.* Which being the Sole foundation on which they lay any stress, is with somuch ridiculous Babling repeated, that it would turn a mans Stomack, and make him sick to peruse it.

But the Impossibility of the Thing is an Argument *ad Hominem*, that may perhaps be more convincing. For as they hold that no man may condemn a Pope, So do they hold that no man, but he, can call a Council. And though for *Form-sake* they ascribe the Power of Calling Councils, in the Vacancy of the See, to the Roman Clergy; yet when a Pope is *Alive*, they utterly deny it to them, or any else: Because the Pope is supreme, and be he Good or Bad, *can be judged by none*. By what Authority then did the
Roman

Roman Clergy call this Council, before the Pope was judicially deposed. If the Roman Clergy take upon them to condemn him before he is heard, his Condition is worse than that of other men. If they presume to call a Council before he is condemned, they usurp his Authority, and act independently to the prejudice of the Chair, in such sort as was never heard of; there being no President or Copy but this, of such a Proceeding. Though the Pope were a Criminal, yet every one must not judg him. I suppose they will Confess there have been many wicked Popes, yet while the Pope is a Pope, no man without his Authority may call a Council. The thing is impossible therefore in it self. For he must First be condemned, before a Council could be called to condemn him; and before he could be condemned, the Council must be called. Which would seem among Protestants a Contradiction.

The Absurditie of the Plot, is another reason why we reject it. Three hundred Bishops in a persecution adventure their Lives to meet together, upon an unwarrantable Call before the Pope was convicted as a Criminal, and without knowing whether he would come

come to Judgment; though certainly knowing that none could compel him, convene him before them. They produce one Day 14. Witnesses, another Day 44. And care is taken, according to the Decree of the *Epilogus Brevis*: to compleat the number of 72. Witnesses: And when all is done, they confesse they have no Power to condemn him. The Absurdities are not easily fathomed. How gross was it for the Roman Clergy to call a Council for the Deposing of a Pope, whom they before knew nothing could condemn but his own Sentence? How absurd, for them to judg the Pope, whom they continually reach no man can judg? How much more absurd for the Council to meet to depose him, who if he were pleased to declare their sentence null, all was in vain? It is just as if a *Rebellious* Parliament should meet on their own Heads, to call their King to account, upon pretence of his Crimes. If this be admitted, all must be Disorder and Confusion in Kingdom.

If his Ingenuity had led *him* to depose himself, without giving all these Bishops the trouble, he might have done it at home. That he wanted Ingenuity, his denial,

nial of the Fact (before the Council) testified. Whereupon I wonder what brought him thither, or what Miracle made him stand before the Bar, at his Tryal? But had he not denied the Fact, the Ceremony had been lost of producing *seventy and two Witnesses*. Which relation to the putid Forgery of the *Epilogus Brevis*, as yet unmade, utterly mars the business.

The Council it self is the greatest evidence against it self in the World. If you please to give your self the trouble of reading it, either in *Peter Crab*, or *Surius*, or *Nicolinus*, or *Binius*, and compare it with the Letters of Pope *Sylvester* and the *Nicene Council*, recorded afterwards, you will find reason to believe the very same *Dance* made them all. Those three being the absurdest pieces, that ever were seen with learned eyes.

For a Taste of this, take but the beginning of the two old pretended Originals, A. and C. to let go the third, which being made by latter men, is nothing to the purpose.

A.

C.

Dioclesiano & Maximo Augustis. Cum multi in vita sua asper-

Cum multi in vita sua aspersu mentis suae vacillitate mentiebantur, ori-

fi

si mentis sue vacillitate
 mentiebantur, origine di-
 centes, quod Decorum Su-
 perstitio vanitas super se
 sentirent, & ad Sacrifi-
 candum eo tempore multi
 inducerentur per pecuni-
 am, ut Sacrificarent Di-
 is. Marcellinus itaque,
 &c.

Take which you will, and try to con-
 strue it; you will find it impossible: yet
 in this Dialect he holdeth from end to
 end. Many things more we might speak,
 but we study brevity.

CAP. XX.

*Divers things premised in order, first to
 the Establishment, and then to the Re-
 futation of Constantine's Donation;
 the first by Binus, and the latter by the
 Author. The Forgeries of Marcellus,
 Pope Eusebius, and Binus opened.*

An. 304.

Marcellus a Roman sat five years, six
 months, and twenty one days, saith
 the Pontifical. He succeeded Marcelli-
 nus. There are two Decretal Epistles as-
 cribed to him, and both counterfeit:

The

Roman Forgeries.

215

The one is concerning the Primacy and Authority of the Roman Church: the other is written to *Maxentius* the Heathen Emperour, and a Tyrant. Concerning which last, *Binius* (in his Notes upon it) saith, *Hanc Epistolam, Anno 308. Scriptam, Additamentum aliquod accepisse, Res scriptae hic parum sibi coherentes indicant.* He holdeth it for a good Record; but there are so many things inconsistent in it, that he fears it has taken a Dose, and confesseth that some things were put in, by way of Forgery.

This is an easy way of defending. There was never any Deed forged, wherein the larger half, being directed purely according to form of Law, was not Good. But if for that cause, when it comes to be Scanned, the forger at every Detection should say, *This was forged indeed, but the rest is good*; the Court would laugh at him: And this is *Binius* his present Case.

In the time of *Marcellus* there was a Council called at *Eliberis*, An. 305. where they forgot *Binius* his Council of Apostles at *Antioch*; and among other Canons decreed this for one, *Placuit Picturas in Ecclesiâ esse non debere. Ne quod colitur & adoratur, in Parietibus depingatur.* They think

think it unlawful to put any Picture of what is adored, in the Church on the Walls. He takes much pains to pick this Thorn out of the Popes foot: but we leave him at his work, and proceed to

THE LIFE, EPISTLES, AND DECREES OF EUSEBIUS POPE,

Out of the Pontifical of Pope Damasus.

An 309.

Eusebius a Grecian sate nine years, four moneths, and three days. Binius proveth, he could sit but two years, some moneths, &c. And whereas Eusebius saith, the Cross was found in his days, and Fathers the Invention of it upon one Judas, converted thereupon, and called (at his Baptism) *Quiriacus*; though he names the day of the moneth exactly, *the fifth of the Nones of May*, and instituteth an Holy-day thereupon; yet is all this rejected by Binius for a Fable. For by the consent of all Ancient Writers, saith he, the Cross was found after the Nicene Council, by Helena the Mother of Constantine the Great. Howbeit, there is a very formal Epistle to the Bishops of Tuscia and Campania, in the name of Eusebius, devoutly abusing H. Scripture, exalting Piety, and the Popes Chair; till at last it decrees an

Holy day for this happy Invention, solemnly enjoy'd by the Authority of this Roman Catholick and Apostolical Bishop, though all this be as very a Cheat as any of the former. *Binus* has a cure for this too, but a very course one: *This part of the Epistle we confess to be counterfeit.* Vid. Bin. in loc.

Melchiades an African sat *three years, An. 311. eleven moneths, and eight days.* *Binus* saith, *two years, &c.* And reprehends the Pontificals Confusion, which shall not stand to mention, having greater matters to declare.

In his time *Constantine the first Christian* Emperour arose: Concerning whom the Pontifical is silent in the time of *Melchiades*, having need of him in that of *Sylvester*: but *Binus* gives us this little Abstract of his History here.

After an Interval of seven days. Octob. 3. An. Christ. 311. in the third year of the Emperour *Coultantine*, *Melchiades* began to sit. In his time, six moneths from the return of Peace to the Church being scarcely past, *Maximinus* in the East, being Emperour with *Licinius*, stirred up a most grievous Persecution against the Christians, whom he called the Firebrands, and the Authors of all the Evils in the World.

S

Euseb.

Roman Forgeries.

Euseb. l. 9. c. 6. Maxentius in the West oppressed the Empire with a grievous Tyranny: But Constantine his Fellow-Emperour that Reigned with him in the West, as Licinius Reigned with Maximinus in the East, being stirred up partly by injuries, and partly by the prayers of the Romans, resolved to suppress the Tyrant. When therefore he designed the War, he despised the Aids of the Heathen Gods, and determined in himself to implore only the Creator of Heaven and Earth, whom his Father Constantius adored. It happened therefore that while he was praying for Prosperity, he saw at Mid-day the Sign of the Cross, made with Beams of Light, appearing in the Heavens; in which these words were manifestly contained, IN HOC VINCE. The Explication whereof when he had learned from our Lord Jesus Christ appearing to him in his sleep, and from his Priests; he undertakes the War against Maxentius, and happily conquers him. Which Victory being gloriously gotten, in acknowledgment that it came from that One Invisible and Immortal God, he erected a Trophy of the Cross in the midst of the City, with this Famous Motto: HOC SALUTARI SIGNO, VERO FORTITUDINIS IUDICIO CIVITATEM VESTRAM

STRAM TYRANNIDIS JUGO LIBERAVI. Under this Saving Sign, the true Mark of Fortitude, I freed your City from the Yoke of Tyranny. And as a manifest Token of his Liberality and Piety, he gave to Melchiades the Publick House in the Lateran, which heretofore was the Palace of Fausta the Emperess. Opt. Mil. He restored the Goods of the Church, gave great Priviledges and Immunities to the Clergy, and made a Decree, that they should be maintained at the Publick Charge.

In the latter end of this first Tome; *Binus* has a long Record of *Gelasius Cyzicenus*, in fair Greek and Latine, who being a very Ancient Author, confirms all these things, shewing the madness of *Maximinus*, and his destruction, the building of Churches, the evil manners of *Licinius*, the Victory which the Religious Emperour obtained against that wicked man, the Peace of the Churches after *Licinius* his Death, and the several ways whereby the good Emperour promoted the Christian Affairs.

Yet as if all this were a Dream, the Scene is immediately overthrown; *Constantine* is a Tyrant, a Murderer, an Oppressor, a Persecuter of the Church, and

smitten with Leprosie from Heaven! namely for his great abominations: *Licinius* is innocent, and unjustly slain; but *Constantine* is made the Destroyer of peace. For in the Life of *Sylvester* the next Bishop after *Melchiades*, the Pontifical saith, *he was banished into the Mountain Soracte*. Upon which words, *Binius* further saith, that *Sylvester* fearing the cruelty of the Emperour, fled from the City, as his own *Acts*, and *Zozimus*, and *Sozomen* do probably shew.

* *Bin. Not.*
in *Constant.*
Edict.

As for *Sylvesters Acts* so simply and freely cited here, meerly to cheat the Reader, he afterwards * confesseth them to be a Forgerie. And as for *Zozimus* and *Sozomen*: those Words, [*Do probably shew.*] shew *Binius* to be a *sophister*. He would fain have father'd the Story upon *Zozimus* and *Sozomen*: but his Courage failed him: for they speak not expressly, but *Probably shew*; that is, in his conceit, they give him colour enough to lide with a Cheat, a Forger, a Lyar, a notorious Counterfeit, *Damasus*, against all the true Antiquities and Histories in the World. The positive Relation of *Ensebius Pamphilus*, an holy Father in the *Niceene Council*, that lived in those times, the records of *Gelasius Cyzicenus* that ancient

cient Author, and *Nicolinus*, the late Compiler of the Councils, that commend *Eusebius* as the most faithful witness among Ecclesiastical Writers, being palpably contradicted, while *Zozimus the Heathen* is favoured in some dark expression, wherein his Envy tempted him to carp at the Emperour; because he was next under God, the Author of so much Peace and Felicity amongst the Christians. As for *Zozomen* he was a Christian indeed, but too late an Author to contend with *Eusebius* and *Gelasius Cyziceus*. Neither does *Binius* say he positively avers any such thing, but probably shews either a Fox or a Fernbush; Some frailty perhaps which proves *Constantine* a Man: but *Binius* should have produced clear Testimonies, as sound and authentic as the former, if he meant to swim against all Antiquity, in disgracing so glorious an Emperour, positively accusing him to be guilty of Murder, and Parricide, Apostacy, and Idolatry, Persecution, &c.

Binius acteth his part too far: for, if (as he saith) *Constantine* counterfeited himself to be an Heathen only to satisfy the People; his great munificence, and kindness to the Christians having indisposed

the Multitude, so far, that it almost brake out into a Rebellion : for the appeasing of the Sedition therefore, he dissembled his Religion, upon Temporal Considerations, for which God was provoked, Certainly he could never hope to be cured of his Leprosie, by going in earnest to the Heathen Priests and their Idols, as *Binius* pretendeth, when he was so deeply humbled, and in danger of Destruction.

But this whole pretence is overthrown, and the *Genius* of the Man more clearly displayed in the passage following.

In the Life of *Marcellus* with which we began the Chapter, and which was some years before this pretended necessity, he telleth us that *Maxentius*, who studied to possess himself of the Tyranny of Rome, at his first entrance into the Roman Empire, feigned himself craftily to embrace our Faith; thereby to please the Roman people, and to take them with his Flatteries, for which cause he remitted the Persecution against the Christians: and put on such a shew of Piety, that for a time he seemed full of Courtesie, Love, and Humanity. This he proveth out of *Enseb.* l. 8. c. 26. But for a purpose of which *Ensebius* was not aware: his design being hereby to justify the Counterfeit Epistle of
Mar-

Marcellus, and to palliate the absurdities therein contained, the Popes ranting so foolishly out of the Bible, and threatening *Maxentius the Heathen Emperour*, with the Authority of his Predecessor *Clement*; while he was a Pagan Infidel. Now if *Maxentius* found it necessary to counterfeit himself a *Christian*, to please the People; *Constantine*, who found the minds of men far more inclinable to Religion than *Maxentius* did, was by consequence, more engaged to appear a Christian, than *Maxentius* was; that so he might also please the People. But voluble Wits in partial Heads are bended easily to any Cause, they fancy for their advantage: Otherwise the Cross in the Heavens, the Trophies upon Earth, the prevailing glory of *Christianity*, the victories of *Constantine*, the joy and exultation of the people, and the general applause with which he was received throughout the whole World, would have taught *Binius* another Lesson, than *Constantines* necessity to counterfeit himself an *Heathen*, which is the meer *Chymera* of a lying Brain: for which he is not able to produce any one Author in the World, worth the naming.

He produces the Testimony of *Ensebius*

concerning the necessity of *Maxentius* his counterfeiting himself to be a *Christian*, but *Eusebius* speaketh not one word of any necessity lying upon *Constantine* to counterfeit himself an *Heathen*: but the contrary, so far, that *Einius*, who had quoted *Eusebius* so gravely before, brandeth him with the Reproach of an *Arrian*, because he crosseth his design now about *Constantines Donation*.

For the Donation is founded on *Constantines Cure*, his Cure on his Leprosie, his Leprosie on his Apostacy, his Apostacy upon a Necessity to comply with the perverseness of the *Heathen* people, whose Power was of too great a sway for his Design in the Empire: All which is contradicted by the continual decaying of *Heathenism* that then was day by day, and the growth of *Christianity*, which had taken such root and possession in the people, that there needed nothing but the change of the Emperour, to turn the Empire into *Christendom*. But this Necessity must be invented: for else it would seem impossible that he should turn *Pagan*, after our Saviour had appeared to him in his sleep, after he had seen the Cross in the Air, after he had set it up in his Standard, after all his Victories

ries gotten under that glorious Banner, after he had erected its Trophy in the City, and made the World Glorious by his Munificence to the Churches.

For this Cause, a far off, and so long before the end could be discovered, to which it should be applied, does *Binius* take his Rise from the Fable in the *Donation*, and shape his Discourse to the Exaltation of the *See*, by rooting the *Donation* deeply in the Minds of men. For all his drift is to no other purpose, than to confirm the *Donation* of the Emperour, thereby to settle the Empire in the Chair: for the sake of which, he tramples upon the Emperour, wryeth Antiquity, wresteth Authority, citeth Forgeries and Heathen Authors, defaceth the History of the Church, and rewards the greatest of all Benefactors with the basest ingratitude.

All these Wars are commenced *afar off*: for the strength of *Rome* is alwaies at a distance: near at hand she is weak and feeble; when he comes up close to the matter, though he makes a great semblance of its evident certainty, writing over head in Capital Letters, *EDICTUM CONSTANTINI*: And putting down the *Donation* under it at large, commen-

ting

ring on it also very formally, nay and writing in the Margin of his Notes, *Constantini Donatio defenditur*, and near the close of them, *Constantini Donatio confirmatur*: yet after all this, he confesses the Donation to be *spurious*. His Design being no more, than to make a *shem*, and cover that *Confession*; which meer necessity, at greatest pinch, wrested from him. His Confession lies in little roome, and his Notes are made for the assistance of *Confederates*; Such mighty Tomes for the Help of a sworn Party. As for the rest of men that are allured perhaps by the Magnificence of the Books to admire them, and to grace their Studies with them, such as *Lords* and *Princes*, he very well knows, they may feed their Eyes with Great Titles, and Glorious Shews afar off; but they will never penetrate such *stupendious Volumes*, by reason of other Diversions, Labors, Cares, and Pleasures, which call them away to other secular Objects. So that they may easily be deceived with the outward Appearance and splendor of such great and learned Collections, which secret Design is the Mystery of the *Popish Councils*.

For in the Body of those Notes, *Bi-*
nia

nius himself by many well studied Arguments sets himself strenuously to overthrow the *Donation*; and Fathers it on the Knavery of *Balsamon* a Greek, who produced it (as he pretends) with an intent to disgrace the *Roman Chair*; by making the World believe, that the Popes Supremacy came not by Divine Institution, but the Grant of the Emperour: Which he abhors as fickle, weak, and humane, chusing rather that the Popes Right should rest on the Scriptures.

Labbe, *Cossartius*, and the *COLLECTIO REGIA* follow *Binius* exactly, even to those Cheats in the *Margin*. But now it is high time to see the Contents of this wonderful *Donation*.

CAP.

CAP. XXI.

The EDICT of our Lord CONSTANTINE the Emperour.

A Forgery
beginning
in the
Name of
the Father,
Son, and
H. Ghost.

IN the Name of the Holy and Individual Trinity, the Father, and the Son, and the H. Ghost; Flavius Constantinus, Cæsar, and Emperour, in Jesus Christ, one of the same H. Trinity, &c. To the most Holy and Blessed Father of Fathers Sylvester, Bishop and Pope of the City of Rome, and to all his successors about to sit in the Seat of blessed Peter, to the end of the World: And to all our most Reverend and Catholick Bishops, amiable in God, made subject throughout the World to the H. Church of Rome, by this our Imperial Constitution, &c. It is too long to put it down formally, and at large: We shall therefore take only the chief Contents, as they lie in the Donation. It first contains a large account of the Articles of his Faith; Secondly, the story of his Leprosie, Cure, and Baptism: wherein the Font is remarkably called *Piscina*, (the Popes Fish-pond as it were) then he cometh to the Gift it self.

While

While I learned these things by the
 Preaching of the blessed Sylvester, and by
 the benefit of the blessed Peter, found my self
 perfectly restored to my health, we judged
 it profitable, together with * all our Nobles,
 and the whole Senate, my Princes also, and
 the whole People Subject to the Empire of
 the Roman Glory; that as S. Peter upon
 Earth seemeth to be made the Vicar of the
 Son of God; the Bishops also that are the
 Successors of him, the Prince of the Apa-
 stles, may obtain the Power of Principality
 given from us and our Empire, more than
 the Earthly Clemency of our Imperial Ma-
 jesty is seen to have had; chusing the Prince
 of the Apostles, and his Successors, for our
 stedfast Patrons with God. And we have
 decreed that this H. Roman Church shall
 be honoured with Veneration, even as our
 Terrene Imperial Power is: And that the
 most Holy Seat of B. Peter be more glori-
 ously exalted than our Earthly Throne; gi-
 ving it Power, and Dignity of Glory, and
 Vigour, and Honour Imperial. And we de-
 cree and ordain, that he shall hold the Prin-
 cipality, as well over the four Principal
 Sees of Antioch, Alexandria, Jerusalem,
 and Constantinople, as over all the Churches
 of God in the whole World. And by
 his Judgment let all things whatsoever per-
 taining

* All the
 Nobles,
 and the Se-
 nate, con-
 verted in a
 moment.

* Not yet
 built.

taining to the Worship of God, and the Establishment of the Christian Faith be ordained.

When *Binius* pleases to give Efficacy to a Miracle, all the World shall be converted in a moment. Notwithstanding all the Miracles and Victories before, *Constantine* was fain to counterfeit himself an Heathen for fear of the people: Now all his Nobles, and the Senate, are changed in an instant; and his Leprosie upon Earth has done more than his Cross in the Heavens. So easie it is to blow mens minds with a Breath, when they are dead and gone. *His Princes also, and the whole people subject to the Empire of the Roman Glory, judged it profitable, together with him, and his Nobles, to do that which they abhorred before, to give to Banished sylvester, and his Heirs, the Glory of the Roman Empire: As if that one Miracle had in a trice for Virtue out-gone all our Saviours.*

The last Clause contains something more than the Emperour had power to bestow. That a Lay-man should by Deed of Gift devise, and give away the power of determining all Controversies in Religion, to whom he fancieth; may be put among the Popes Extravagants (as some

Some of their Decrees are called :) yet with *Constantinople*, (a City yet unmade) this also is given to the Pope in the present *Donation*. But upon good reason: *For it is just that the Holy Law should retain the Head of Principality there, where our Saviour, the Instituter of Holy Laws, commanded the B. Peter to undertake the Chair of his Apostleship.*

A merrier accident follows, *he bequeaths his Goods to the Dead!* It is true indeed he was allied to them, for he was dead when the Deed was made, as well as they. *S. Peter's* Trustees having the management of his Pen, knew very well, that whatever he gave to his most blessed Lords, *Peter and Paul*, (since dead men never want Heirs) would fall to their share: and like our late Long Parliament, conspired to give large Boons to themselves, in form following.

‘WE Exhort and admonish all, that *Ibid.*
 ‘with us they would pay abundant
 ‘thanks to our God and Saviour Jesus
 ‘Christ, because being God in Heaven
 ‘above, and in Earth beneath, he hath vi-
 ‘sited us by his H. Apostles, and made us
 ‘worthy to receive the H. Sacrament of
 ‘Baptisme, and the health of our Body.
 ‘FOR WHICH we grant to the H. Apo-
 ‘stles

Constantine
the Great
gives his
Cloaths to
S. Peter
and S. Paul
in heaven.

The Popes
Guard.

Secular
Power.

‘tles themselves, my most Blessed Lords,
‘*Peter* and *Paul*, and by them also to
‘*B. Sylvester* our Father, the chief Bishop
‘and Pope of our Universal City of
‘*Rome*, and to all Bishops his Successors
‘that shall ever sit in the Chair of *B. Pe-*
‘*ter*, to the end of the World, *Our Dia-*
‘*dem*, to wit, the Crown of our Head,
‘together with our Mitre, as also the
‘Cloak on our Shoulders; *viz.* our
‘Breast plate which is wont to compass
‘our Imperial Neck, as also our Purple
‘*Clamys*, and Violet Cloak, and all the
‘Imperial Attires. The Dignity more-
‘over of our Imperial *Horsemen*: Giving
‘him also the Imperial Scepters, with all
‘other Signs, Badges, Banners, and other
‘Imperial Ornaments, with the whole
‘manner of the Procession of our Impe-
‘rial Highness, and the Glory of our
‘Power.

‘WE Decree also and Ordain to the
‘most Reverend Clergy-men serving that
‘*H. Roman Church*, in their divers Or-
‘ders, the Height in Singularity, Power
‘and Excellency, with the Glory where-
‘of our most ample Senate seemeth to be
‘adored; that is, that they shall be made
‘*Patricii*, and *Consuls*. As also we pro-
‘mulgate it for a Law, that they be beau-
‘tified

‘tified with the other Imperial Dignities.

‘AND as the Imperial Army is adorned, The Popes Army.

‘so do we Decree the Clergy of the

‘Roman Church to be adorned: And as

‘the Imperial Power is adorned with di-

‘vers Offices, as that of Chamberlains,

‘Porters, and all Guards; so we will have

‘the Roman Church to be adorned.

‘AND that the Pontifical Glory may The Popes Horses.

‘shine most amply, we Decree this also;

‘That the Horses of the Clergy of the

‘said Roman Church, be beautified with

‘Caparisons, and Linnen Vestures of the

‘whitest colour, and so to ride. And

‘as our Senate useth Shoes, *cum Udonia*

‘*bus*, made bright and illustrious with

‘fine white Linnen, so let the Clergy al-

‘so do: And let the Heavenly, as the

‘Earthly things are, be made comely to

‘the praise of God.

‘BUT above all, we give License to

‘our most H. Father *Sylvester*, Bishop

‘and Pope of the City of *Rome* himself,

‘and to all that shall succeed him for

‘ever, for the Honour and Glory of

‘Christ our God, in the same Great, Ca-

‘tholick, and Apostolick Church of God,

‘by our Edict, *Ut quem placatus proprio* False La-

‘*Consilio clericali voluerit, & in numero* tine, and

‘*religiosorum Clericorum connumerare,* Nonsense.

T

‘*nullum*

*‘ nullum ex omnibus præsumendum superbe
‘ agere.*

*Binius for Clericali will have it Cleri-
care, which he puts over against it in the
Margin. Here are more Barbarismes than
one: but I think the drift is, that no man
but he whom the Bishop of Rome pleaseth,
shall be made a Priest: and that no man so
made, shall behave himself proudly against
the Bishop of Rome.*

Ibid.

*WE have Decreed this also, That the
same Venerable Sylvester our Father, the
High-Priest, and all his Successors, ought
to use the Diadem, to wit, the Crown which
we gave him from off our Head, of pure
Gold and Precious Stones, and to wear it
on his Head, to the praise of God, and ho-
nour of S. Peter. * BUT because the most
Holy Pope himself will not endure a Crown
altogether of Gold on the Crown of his
Priesthood, which he bears to the Glory of
the B. Peter, we have with our own hands
put the Mitre of Resplendent White, signi-
fying the most Glorious Resurrection of our
Lord, on his Head: * And holding the Bridle
of his Horse, for the Reverence we owe to
S. Peter, we served him in the Office of
a Stirrup-holder: Ordaining, that all his
Successors shall in single and peculiar man-
ner use the same Mitre in their Proces-
sions,*

The Popes
Modesty.

Constantine
the Great
the Popes
Groom or
Stirrup-
holder.

sions, in imitation of our Empire.

The Popes Modesty comes off purely : Because he would not have his Shaven Crown profaned with a Crown of Gold ; therefore the Emperour must give him the Mire too : because it was unlawful for him to wear the one without the other ; that is, his Conscience made a scruple at the one, unless he might have both : being so made exactly like the Heathen Monarchs at Rome, *Pontifex Maximus*, and Emperour together.

The Regalities were affected ; not for themselves ; Alas, Ornaments are but shadows, the Body and Substance is the thing desired.

WHEREFORE that the Pontifical Crown *Ibid.* may never wax vile, but be more exalted also than the Dignity of the Terrene Empire, and the Glory of Power : Behold, we give and leave as well our Palace, as was before said, as the City of Rome, all Italy, and all the Provinces, places, and Cities of the Western Empire, to our foresaid most B. High Priest, and Universal Pope, and to the Power and Tenure of the Popes his Successors, by firm Imperial Censure, Per hanc Divalem & Pragmaticum Constitutum ; By this our Divine and Pragmatical Constitution, we Decree them to be disposed,

The Popes
Domini-
ons.

The Popes
Latine.

and grant them to remain under the Right and Tenure of the H. Roman Church.

Poor Priests are fain to cheat the people by witty Miracles, and small Devices, at *Shrines* and *Images*, for a little Silver and Gold. The best of them can attain no more than Lordships, and the Territories of *Subjects*: As the Manours evidence, which are given to our *Lady of Loretto*, and those Lands which *Jesuites* squeeze out of dying men with the fear of *Purgatory*. But the Pope and his Cardinals find it not suitable to their State and Dignity, to juggle for less than *Empires* and *Kingdoms*; and therefore soar high, you see, in the present *Donation*.

Ibid.

‘Wherefore, *saith the Emperour*, we
‘have thought it convenient to change
‘and remove our Empire, and the power
‘of our Kingdom into the Eastern Coun-
‘tries, and in the best place of the Pro-
‘vince *Byzantium*, to build a City after
‘our Name, and there to found our Em-
‘pire. Because where the * Head of the
‘Principality of Priests, and of the Chri-
‘stian * Religion is ordained to be by the
‘Cœlestial Emperour, it is not just that
‘the Earthly Emperour should there have
‘any Power.

The Pope
the Head
of Religi-
on,

Here is a high Career of notorious He-
refie

resie and Blasphemy together. S. Peter was called the Prince of the Apostles, but the Pope is the *Head of the Principality*; nor Head of the Priests only, but of the *Christian Religion*: which I think none but our Saviour can possibly be. It smells rank of Blasphemy; but that the Priestly and Imperial Power should be incompatible, is Rebellion and Heresie. It shews how incompatible *Popish* and *Imperial* Power is: Yet all these things are ratified by other *Dival sanctions*, made by the Emperor, though recorded no where; as you may see in the words following.

BUT all these things we also have decreed, and ratified by other *Dival Sanctions*, and we decree them to stand unblemished, and unshaken, to the end of the World. WHEREFORE we protest before the Living God who commanded us to Reign, and before his Terrible Judgment by this our Imperial Constitution, that it shall not be lawful for any the Emperours our Successors, nor for any of our Nobles and Peers, or for the most Ample Senate, or for all the people of the whole World, now, or hereafter, from hence in all Ages, lying under our Empire, by any means to contradict, or break, or in the least to diminish these things; which by this our Im-

The San-
ction of
the Decree

perial Sanction are granted to the Holy Roman Church, or to all the Bishops of the same. But if any Breaker or Contemner of these shall arise (which we do not believe) let him be knotted and ensnared in eternal Damnation, and find the Saints of God, and the Princes of the Apostles Peter and Paul, Enemies unto him, both in the Life present, and in that which is to come; and being burnt in the lower Hell, let him perish with the Devil and all the wicked.

Council.
Chalced.
Can. 28.

The great Council of Chalcedon consisting of 630 Fathers, lies under this Sentence; because they made the Patriarch of Constantinople equal with the Bishop of Rome: If Constantine the Great did make it, with the consent of all his Nobles and the whole Senate, before all the Princes and People of Rome, as is pretended in the Donation. It was too publick a thing not to be heard of, and too remarkable to be let pass in silence. Since therefore it is incredible, that so many Fathers should wilfully fall under the Curse, it is certain the whole Donation is a Counterfeit. Howbeit as the Substance of the Act, so the Ceremony is worth the observation.

But ratifying the Page of this our Imperial

perial Decree, we laid it with our own hands on the venerable Body of the blessed Peter Prince of the Apostles, and there promising to that Apostle of God, that we would inviolably keep all these things, and leave them in charge to be kept by the Emperours our Successors, we delivered them to our blessed Father Sylvester, High-Priest, and *Universal Pope, and to all the Popes his Successors, the Lord God, and our Saviour Jesus Christ allowing it, for ever, and happily to be enjoyed. And the Imperial subscription. The Divinity keep you many years, most holy and blessed Fathers. Dated in Rome, on the third day of the Kalends of April. Our Lord Flavius Constantinus Augustus the fourth time, and Gallicanus being Consuls.

* Gregory the Great's Blasphemous Title

A NOTE.

No Emperour being ever accustomed, to stile himself *Our Lord*, &c. Those words *Our Lord* Flavius Constantinus, coming out of *Constantine's* own Mouth bewray the Donation, as made by some other, unless he were at the same time both his own Subject, and his own Emperour.

CAP. XXII.

The Donation of Constantine proved to be a Forgery by Binius himself. He confesseth the Acts of Sylvester, which he before had cited as good Records, to be Counterfeit.

THose things (saith Binius in his Notes) which are told concerning the Dominion and Temporal Kingdom, given to the See of Rome, are manifestly enough proved to be likely, by what we said in our Notes upon the former Epistle; as well as by the Munificence of the Emperour himself, never enough to be praised.

Observe here the modesty of the man! He ought to prove the Instrument it self; but that he throws by, and talks of the *Dominion, and Temporal Kingdom.*

2. Neither will he undertake to prove it *certain*, but *likely*, that the Dominion and Temporal Kingdom was given to the See of Rome.

3. He cites his Notes on a counterfeit Epistle, to make it *likely*: For the Epistle going before was the *Epistle of Melchisedech*, which he confesseth to be a Forgery.

4. The

4. The Munificence of the Emperour makes it probable, that he gave away the Empire to the See of Rome. If you will not believe this, you are an hard-hearted man; for *Binius* says it.

His Notes upon the former Epistle, to which he refers you, are these: 'That the things which are written in this Epistle concerning the Donation of *Constantine* to *Melchiades* and *Sylvester*, are true, is proved not only from hence, but most firmly also by the Authority of *Optatus Milevitanus*, a most approved Writer. For he writeth, *lib. 1. cont. Parm.* that *Constantine* and *Licinius* being the third time Consuls, to wit, in the year of Christ 313. a Council of 19 Bishops was held at *Rome*, in the Cause of *Cacilianus* and the *Donatists*, in the *Lateran*, in the House of *Fausta*, which was the Seat of the Roman Bishop. Truly he doth not expressly write, that the House was given to *Melchiades* by the Emperour: but since no reason doth appear for which it is necessary, that the Convention of 19 Bishops should require larger Rooms out of the House of *Melchiades*, that wherein the foresaid Synod was assembled, to wit, the *Lateran*, or House of *Fausta*, can by no prudent person

‘person any more be doubted, to be given by the Emperour to *Melchiades* the Bishop of *Rome*.

The *Lateran* is not so much as named in the Epistle of *Melchiades*; but that he left the Imperial Seat, which the Roman Princes had possess’d, and granted it to the profit of the blessed Peter, and his Bishops. Which considering what follows, is far more fit to be understood of the Emperours leaving *Rome*, and granting it to the Bishop: whence they pretend, he did go on purpose. So that the agreement between *Optatus Milevitanus*, and the Epistle of *Melchiades*, is very small, or none at all.

But admit that *Melchiades* and *Optatus Milevitanus* had said, both of them, that the *Lateran* was given to *Melchiades*; what is that to the Dominion and Temporal Kingdom? A single House, instead of an Empire! Though, that the House was given, *Optatus Milevitanus* doth not affirm, even by *Binus* his own confession.

How the things in this Epistle should be concerning the Donation of Constantine to *Melchiades* and *Sylvester*, is difficult to conceive; because *Melchiades* was dead before the Donation was made to *Sylvester*. It is very unlikely therefore that

that *Melchiades* should make mention of that *Donation*.

His Epistle talking of *Constantine* his being President in the *H. Synod* that was called at *Nice*, is a manifest Imposture, *Melchiades* being dead before the *Nicene Council*; as is before observed: Yet hence it is proved, that *Constantine* made a *Donation* to *Melchiades* and *Sylvester*.

Binius holdeth fast the *Donation*, though he lets go the *Epistle*. Like a *Logician*, who lets go the premises, but keeps the conclusion.

For it is most firmly proved by *Optatus Milevitanus*. What is proved by him? That *Constantine the Great* gave the *Lateran* to *Melchiades*. How is it proved? Why he testifieth, that a *Council* of 19 *Bishops* met in *Faulsta's house* in the *Late-ran*. Truly he doth not expressly write, that the house was given to *Melchiades*. But it seemeth probable to *Binius* his imagination: And so it is most firmly proved by *Optatus Milevitanus*, a most approved *Writer*. Thus those things that are told concerning the *Dominion* and *Temporal Kingdom* given to the *See of Rome*, are manifestly enough proved to be likely by what we said in our *Notes* upon the former *Epistle*. But it is better proved, by the
continual

continual possession of those houses, by the space of thirteen Ages, until now; as he afterwards observeth. Though the length of an unjust Tenure increaseth the Transgression.

Having first proved the *Donation*, he proceedeth thus. *Hoc Edictum à Græcis perfidâ Donatione (quâ, juxta illud. Virg. 2. Æneid. Timeo Danaos & Dona ferentes; donare solent acceptum) mutilum esse, ac dolosè depravatam, hæ rationes evidenter demonstrant. These following reasons evidently shew this Edict of Constantine, by the perfidious Donation of the Greeks, to be maimed, and treacherously depraved.*

He enters upon the business gently, pretending at first (as if the Donation were true) that it was *depraved* by the Greeks. But afterwards, when he is a little warm in the Argument, and somewhat further off from his Sophistical Defences, he falls foul upon it as a *Counterfeit*, and rejects it altogether; as in the close will appear to the considerate Reader. But here let us see what Arguments he produceth, to prove it *maimed, and treacherously depraved.*

Bin. Not. in
Constantin. Edict.

1. Because it pretendeth the Primacy of the Church to be granted by a Layman,

man, which was immediately given to Peter, by God himself, and by our Lord Jesus Christ; as is manifest by those words, *Thou art Peter, and upon this Rock will I build my Church.*

2. The Emperour, by this Edict, is made to give a Patriarchal Dignity to the Church of *Constantinople*: Which if it be true, how then could *Anatolius*, the Bishop of *Constantinople*, be said to take the Patriarchal Dignity to himself long after; even after the Council of *Chalcedon* was ended, *Leo*, *Gelasius*, and other Roman Bishops resisting him?

How could the Church of *Constantinople* be a Patriarchal See at this time, wherein even the name of *Constantinople* was not yet given to *Byzantium*.

3. This Edict was first published by *Theodorus Balsamon*, out of the Acts of *Sylvester* the Pope, falsely written in Greek under the name of *Eusebius*, Bishop of *Cæsarea*: not that he might do any service to the Church of *Rome*, but that he might shew the Patriarchate of *Constantinople* to be the eldest. Which Acts of *Sylvester* were not known till a thousand years after Christ, coming then forth in *Eusebius* his name, out of a certain Book of Martyrs; but were now increased

Forgeries
in the
Name of
Eusebius.

The Acts
of *Sylvester*
forged.

‘increased by the Addition of this Edict
‘of *Constantine*.

His design is, if it be possible, to clear the Church of *Rome* of this too palpable and notorious Counterfeit: And for that end he would fain cast it on the *Treacherous Greeks*, that he might thereby acquit the more *Treacherous Romans*: Which he further pursues in the clause following.

The new-found Hereticks that oppose this Edict of Constantine, translated out of Greek into Latine, with such great endeavour, and impertinent study; let them know, that in this they rather further our Cause, than fight against us: Who do our selves, with Irenæus, Cyprian, and other Holy Fathers, as well Greek as Latine, profess the Priviledges of the Church of Rome, not to be conferred and given of men, but from Christ to Peter, and from Peter to his Successors.

Where the faults are so great, we need not make a Remark on the common Cheat, *his vain Brag of the Fathers*. But this we may observe, that whereas the Popes Claim is somewhat blind to the Prerogative, which is pretended to be given to *S. Peter*, *Binius* hints at a proper Expedient to make it clear. For suppose
our

our Saviour made *S. Peter* the Rock on which he built his Church: How comes the Pope to be that Rock? Since *S. Peter* being an Apostle immediately inspired, and able to pen *Canonical Scripture*, some of his Prerogatives were *Personal*, and died with him? He tells you, that the Priviledge was granted *from Christ to Peter*, and *from Peter to his Successors*. So that it was not *Christ*, but *Peter* that gave it to the Bishops of *Rome*. Now it would extremely puzzle him to shew, where *Peter* gave that power to the Bishops of *Rome*; in what place, at what time, by what Act, before what Witnesses. All he can produce, is *S. Clement's* counterfeit Letter, and that miscarries.

But in opposing the *Edict of Constantine*, the Protestants further their Cause, rather than fight against them. Is not this a bold Assertion? Their Popes have laid Claim to the whole Empire of the Western World, even by this very *Edict*, or *Donation of Constantine*: And yet the Protestants did nothing, when they proved it to be a Forgery. This *Donation* is an old Evidence, proving the Divine Right of *Peter's Primacy*, and the *Popes Supremacy*: Did they promote their Cause, that proved it to be a Cheat? Certainly

Roman Forgeries.

Certainly they that have Fingers so long as to grasp at an Empire, and Foreheads so hard as to claim it by *Frauds*, will stick at nothing they can conceive for their advantage. Is it impertinent to discover Knavery in the Holy Roman Catholick Church; or Imposture in the Infallible Chair? And together with the Credit of *Rome*, to take away an Empire? Besides the *Spiritual Right* of being the *Rock*, there are ample *Territories* and *Cities* claimed, with a *Temporal Kingdom*.

Let him therefore pretend what he will, the Authority of such Instruments is very convenient: And because he knows it well enough, he produces the *Diplomata*, or the *Patents of other Kings and Emperours*, to confirm the Churches *Secular Right*, *extant*, as he saith, *in the Original, with their Imperial Seals*; as particularly those of the *Most Christian Princes of France*, restoring those things which the *Longobards* took away. But he does not tell you, by what Arts they got possession of those *Territories* at first, nor by what *Ancient Evidences*, *Seals*, or *Patents*, they held them before the *Longobards* touched them.

And because a Kingdom is of much moment

Moment in the Church of Rome, he further saith, *As for the Dominion of things temporal given to the Church, herself proves them by the Broad Seals of the very Emperours giving them, yet extant in the Originals, and she quietly enjoyeth them.* How quiet her injoyment is, you may see by that stir and opposition she meeteth, and by all the clamour throughout the Christian World, that followeth her Usurpations. Which she defendeth here by the *Seals of Emperours* in general Terms, but what Seals they are, she scorneth as it were, to mention in particular. Which argueth her cause to be as *Bad*, as her pretence is *Bold*.

But as for the Rights granted to the same Roman Church, S. Leo, Felix, Romanus, Gelasius, Hormisdas, Gregorius, and other their Successors, that flourished famously from the times of Constantine, have defended them, saith he, not by the Authority of this Constantinian Edict, but rather by Divine and Evangelical Authority, against all the Impugners of them. The man is warily to be understood; for some of these, whom he pronounceth as Defenders, violently oppose their claim, as Gregory in particular: who for himself and all his Predecessors, renounceth that Blasphemy

Greg. lib.
6. Ep. 30

phemous Title, which John of Constanti-
nople first arrogated, but the Bishops of
Rome acquired afterwards, by the Gift of
Phocas, the bloody Emperour. So that
all these are *Mummers*, brought in, as it
were in a Masque, to shew their vizars,
and say nothing. For of all these Roman
Bishops mentioned by *Binus*, *Gregory*
was the last: who testifieth, that none of
his Predecessors ever claimed such a Ti-
tle.

Greg. lib.
4. Epist. 30

We may further note, that he speaks
here with much Confusion, because he
speaks of the *Rights granted to the Roman
Church*; but does not distinguish be-
tween the *Divine* and *Humane* Rights of
which he is treating. For the Business he
is now upon, is the *Temporal Kingdom*; in
defending of which these Popes down to
Gregory did forbear to use the Authority
of this *Constantinian Edict*, as he calleth
it (by way of scorn) not because they
had it not, but rather (as he pretends) be-
cause they had no need of it, having
enough to shew by *Divine* and *Evangelical*
Authority for the same. Which is
another pretence as bold and impudent
as the former. For, I think, none of his
own Party will aver, that the Bishop of
Rome can claim a *Temporal Kingdom* by
the Holy Scripture.

As

As for any other Claim by this *Constantinian Edict*, or any *Donation* else of *Emperours*, before the *Longobards*, he slighteth all: especially the Authority of this *Constantinian Edict*, concerning which, he saith, 'None of all those, who sate over the Church before the year 1000. many of which saw the genuine Acts of *Sylvester* recited, concerning which we spake above, is read to have made any mention of this Edict. For as much as the *Counterfeit Edict* was not yet added to the Acts by the Greek Impostors.

He does not tell us how he came to know, that many of the *Roman Bishops* saw the genuine Acts of *Sylvester*, before the year 1000. that being an Artifice or Color only, as if there were two divers Books of *Sylvesters Acts*, and the one a true one. He tells us not a word of the Contents that were in them: but he before told us plainly, that the Acts of *Sylvester the Pope*, were falsly written in Greek under the name of *Eusebius Bishop of Caesarea*, that they were not known till 1000. years after Christ, coming then forth in *Eusebius his Name*. And now he telleth us as plainly, that the *Counterfeit Edict* was not yet added to the Acts by the Greek Impostors.

The poor *Greeks* on whom he layes all the Load of Imposture, never injoyed the benefit of these Acts, nor ever pleaded the Imposture as the *Latines* did. And in all likelyhood they made it, that laid Claim and Title to the Supremacy by it. Since therefore the Question is come to this, *Who were the Impostors?* we must define against him, that *the Counterfeit Edict was added to the forged Acts, not by the Greek, but Latine Impostors.*

For how Counterfeit so ever he will have it, *Pope Adrian in his Epistle to Constantine and Irene, which remains inserted in the Nicene Council, recites this whole History almost in the same manner, and so confirms it by the Truth of this Edict.* As *Binius* himself telleth us on the words *Ipse enim.*] So that the *Edict* was pleaded long before the *Greeks* added it to the Acts of *Sylvester*. For *Pope Adrian* died in the year 795, and the Acts of *Sylvester* were unknown till the year 1000. Yet this *Adrian* founded his Epistle to the Emperour and Empress, in the second *Nicene Council*, upon the truth of this *Edict*. And in very truth, the Story he telleth is the same of *Constantine's Leprosie*, &c. contained in the *Donation*. Which if *Binius* had been pleased

pleased to remember, was published by the *Latines* in *Isidore Mercator's Collection of the Councils*, about the year 800. Where the *Greeks* in all probability first found it, and were cheated, (as many Wiser men have since been) with the appearance of it there. So that searching it up to the Fountain Head, it rests still among the *Romans*.

By the way, to shew you that *Binius* is his Crafts-Master, over against these words concerning *Adrian* before mentioned, he putteth down that Famous Marginal Note; *Donatio Constantini confirmatur*, The Donation of Constantine is confirmed; not by *Binius*, as the simple Reader would suppose, but by *Adrian's Epistle*, recorded in the 2 *Nicene Council*, and expressly containing the whole Fable of *Constantine's* Leprosie, Vision, and Baptism. So that the first that ever knew it in the World, for ought I can yet perceive, was this *Adrian*, of whom we have spoken somewhat before.

Now he comes to shew, how greedily the Popes received this Cheat of the Greeks. Among those who received the *Acts of Sylvester* in good sooth, corrupted thus with the addition of this counterfeit *Edict*, by an evil Art, and by the sorry

*Bin. Mar.
in E. hist.
Constantin.*

Roman Forgeries.

faith of the Grecians carried out of the East into the West, and that earnestly defended them as Legitimate and Genuine, and pure from all fraud and Imposture, the first is found, saith he, to be Pope

* Pope Leo 9. cireth the Donation.

* Leo the Nineth: Who in an Epistle to Michael of Constantinople, and Leo of Acridanum, Bishops, in the year of our Redemption, 1054. makes mention of the Donation of this Constantinian Edict, made to Sylvester. From whence, I believe, it was, that much Faith and Authority being hereby added unto it, very many of the * Gravest and most Learned Doctors, without any suspicion of Fraud or Imposture, with good Faith did read and receive it.

* The Gravest and most Learned Doctors among the Papists use it without any suspicion.

He makes a large Confession here; wherein three things are fit to be noted. The first that ever used this Edict was a Pope; Pope Leo 9. 2. He used it immediately after it came forth: For Sylvesters Acts came forth about the year 1000. being afterwards increased with the Addition of this Edict of Constantine; and some 54 years after, the Pope made use of the Donation in it. Wherein he is followed by many, very many of the Gravest and most Learned Popish Doctors; which is the third thing to be noted. This fault of the

Popish

Popish Doctors, who did read and receive this Donation of *Constantine*, without any suspicion of Fraud and Imposture, being by *Binius* charged upon the Pope. The Shepherd went out of the way, and the Sheep followed him. The Captain, and the Herd, did all stray and miscarry: *Leo 9.* being somewhat like the Dragon in the *Revelation*, that threw down the third part of the Stars with his Tail.

Binius his Cure is but the shift of a Mountebank, to save his Credit. There are Errours and Heresies in the *Donation of Constantine*, which whosoever receiveth the *Donation*, he receiveth them in like manner: And to say, that the Head and its Members in the Church of Rome were deceived by the Evil Art and sorry Faith of the Grecians, while they licked up this Vomit of *Balsamon*, for the Popes advantage; is but a sorry shift, a Corrosive that eats like a Canker. For it shews how the Holy Catholick Roman Church may be deceived; Head and Members, Pope and Doctors, Priests and People. They were imposed on by an Evil Art it seems, and swallowed down Heresie in *Constantine's Donation*.

But that *Binius* lyes in his prevarication about the *Greeks*, and that the *Greeks*

Constantin.
Donat.

were not the Authors of the Donation, and that it did not intend to hurt the Popes Chair, is evident by this. The Donation was made not to overthrow, but confirm the *Divine Right* of the Popes Supremacy, point blank against what *Binus* pretends. He that made it had an eye both to the *Temporal* and *Spiritual* Priviledges of the *Roman Chair*. For the *Donation* applieth those Scriptures, on which the Popes build their Right, to *S. Peter's* Successors, and makes the Emperour to note, that the Will of our Saviour was the Root of all his Kindness to the Chair: nay it expressly throws all on our Saviours Institution. *For it is just, that the Holy Law should retain the Head of the Principality there, where our Saviour, the Instituter of H. Laws, commanded the blessed Peter to undertake the Chair of the Apostleship.* Where you may note another fetch of the Papists: Lest what our Saviour did to *S. Peter* should seem too remote to concern *Rome*; that they might make the Channel of Conveyance clear, these old Counterfeits record, that *S. Peter* did not come to *Rome* by chance, but being invested in so great an Hereditary power, our Saviour chose the place where it should rest: and that *Peter* came to

to Rome, and there undertook the Chair of his Apostleship, by our Saviours Commandment. Which if they could make the World believe, their work would be half done. So that it utterly destroys the Interest of the *Greeks*, and the Donation is Root and Branch altogether *Roman*. Neither did the *Greeks* ever use it to disgrace the Roman Church, for ought I can find, though the Romans used it, to magnifie their Church above all other Churches.

CAP. XXIII.

Melchiades counterfeited. Isidore Mercator confessed to be a Forgery. The Council of Laodicea corrupted, both by a Fraud in the Text, and by the False Glosses of the Papists.

THe Forgery put out at first in the name of Melchiades, concerning the Primitive Church, and the Munificence of the Emperour Constantine, hath now gotten a clause added to the Title, viz. *Falsly ascribed to Melchiades: In Binius, Labbé, and the Collectio Regia.* Upon those words, *Falsly ascribed to Melchiades, Binius*

nias speaketh thus. 'That this Epistle
 'was ascribed to *Melchiades*, appeareth
 'Can. *Futuram* 12. q. 1. & *Can. Decrevit.*
 'Dist. 88. which bearing the name of
 ' *Melchiades*, contain for the most part
 'the things which are written here. It
 'appeareth from hence also, that hitherto
 'it was commonly put in the former Edi-
 'tion of the Councils, just after the De-
 'crees of *Melchiades* the Pope. Thus
 'was this counterfeit Epistle placed a-
 'mong their Laws and Councils. 'But
 'that it was noted with the false Title and
 'name of *Melchiades*, appeareth from
 'hence; (saith he) because it maketh
 'mention of the *Nicene* Council: which
 'by the consent of all men happened af-
 'ter the death of *Melchiades*, and after
 'the Baptism of the Emperour: not un-
 'der *Melchiades*, but under *Sylvester*, in
 'the year of Christ 325. being the 20
 'year of *Constantine*, as almost all Histo-
 'rians unanimously do testifie. Perhaps
 'therefore it is more true, that *Isidore*
 'himself, being a Compiler, rather than a
 'Collector, was the Author of this Epi-
 'stle: Which it is certain was made out
 'of the third Canon of the Council of
 ' *Chalcedon*, and a certain fragment of the
 '24 Epistle in the 1. Book of Pope Gre-
 'gory,

Ibid.

*Isidore a
 Forger.*

gory, and the History of the Nicene Council. *Baron. An. 312. Nu. 80.*

Here we come to know the manner how Decretal Epistles were made: Good passages stoln out of the *Fathers*, are clapt Artificially together, and a Grain or two of *Interest*, thrust neatly in, makes up an *Epistle*. This of *Binius* is plain dealing. *Isidore* is confessed to be a *Compiler*, that is, a Forger, rather than a *Collector*, or Recorder of the Councils.

* Note this well: because *Isidore* is the Fountain (a muddy dirty one) out of which they drink their waters.

This acknowledgment is the more considerable, because *Baronius*, *Labbe*, and *Cossartius*, and the *Collectio Regia*, herein do keep *Binius* Company.

Confessing it to be stoln out of *S. Gregory*, he acknowledgeth it to be made almost 300 years after it was pretended: Which draws near to the time of *Hadrian the First*, and sheds another Ray of Light on the Original of these Impostures.

In the time of *Sylvester* there happened many Councils. One Feather is finely thrust in, into that at *Arles*, to adorn the Papacy: The Pope is set before the Emperour. In that of *Ancyra*, the *Marriage of Deacons* is permitted. Can. . . Priests also

Roman Forgeries.

also were not compelled to leave their Wives, unless they were taken in Adultery.

Can. 8. The Cup and the Bread were both given to the People. Can. 13. In the Council of Laodicea it is determined, that the Scriptures should be read on the Sabbath days. Can. 16. And that we ought not to leave the Church of God, and go and call upon Angels, and make Congregations which are known to be forbidden. If any one therefore be found observing this hidden Idolatry, let him be accursed; because he leaves our Lord Jesus Christ the Son of God, and gives himself over to Idolatry. Can. 35.

The Invocation of Angels, though they were known to be Angels, is by the Council of Laodicea called Idolatry: Which vindicates Dr. Stillingfleet, in his acceptance of the word Idolatry, from the cavils of his Adversary. The Council esteemeth the very calling upon Angels a forsaking of Christ, and an hidden Idolatry.

Many attempts have been made to overthrow the Canon: I should be tedious, should I give you all their several ways to evade it. That which lies under my Cognizance, is their corrupting of the place.

Angelus

Angelus and *Angulus*, being two words in the Latine, near of Kin, though in the sense they differ much, the one signifying an *Angel*, the other a *Corner*; some have been so bold, as to turn *Angelos* into *Angulos*, *Angels* into *Corners*: making the Canon to run thus; *We ought not to leave the Church of God, and to go and call upon Corners*. Though neither the sense of the place, nor the word in the Greek Tongue, nor the occasion of the Canon will bear it.

Binius indeed is not so bold as to put it into the *Text*, but as a *various Reading* he puts it over against the *Text* in the *Margin*; to stumble the *Reader*, or make him obdurate.

Theodoret, an Ancient Father, living Theod. in Colos. 2. near the times of this Council, observes that by this Canon *those Hereticks were condemned, who taught that Angels were to be worshipped*: As *Binius* himself upon the place confesseth.

Epiphanius, among other Hereticks, Epiphan. Hæres. 60 mentions the *Angelici*; against whom, in all probability, this Canon was made.

Bellarmino defends *Theodoret*, and approves of his Exposition. Lib. 1. de SS. Beat. cap. 20. For there is no doubt (saith he) but *Theodoret was sound and Orthodox in his Opinion, concerning the*

the Worship of Angels. But then he has a fetch to clear the Church of Rome: Not every pious Veneration of Angels is forbidden, but that only which is due to God. Doubtless Theodoret was willing to give a pious Veneration to Angels; but neither he, nor the Council of Laodicea, knew of any pious Invocation of them.

But we leave these to come unto *Binius*. In his Notes upon *Pius his Epistle* before mentioned, he saith, 'The words of *S. Paul*, Colos. 2. are written, not as *Hierom* supposeth against the Jews, who believed the Stars of Heaven to be Angels; nor against the *Simonaiici*, as *Bel-larmine* supposed; but rather against the pernicious Doctrine of *Cerintus*: who holding Christ to be a naked man, extolled all the Angels, as the Makers of the World, above him. Yet a little after he saith the clean contrary: That *Cerintus* did not only not teach, that Angels were as Makers of the World to be adored; but rather they were to be had in hatred, as the Authors of evil. For the one he citeth *Ireneus*, *Epiphanius*, and *Tertullian*: *Baronius* for the other: And (which is very strange) himself sideth with all. Which you must conceive to be a neat effect of

clean

clean conveyance : For by how much the more impossible the Operation is, the *Juglers* slight is the more to be admired. In very truth, his behaviour is such, that it makes me too justly to fear, they say any thing in every place, that will serve their turn, make Cyphers of the Fathers, and care not a farthing how much they contradict themselves, so they be not discerned in doing it : Nay, his contradictions are so palpable, as if long custom had made him careless of being seen too, and deprived him of his feeling : For Lyars, speaking truth and falsehood indifferently, for a long time, at last note not themselves, nor well apprehend which of the two they are speaking. And they that make a *Trade* of contradictions, inure themselves, by long habit, till they become insensible : Which (if need be) we shall more fully and clearly shew, our of *Birinus* himself, upon this occasion.

CAP.

CAP. XXIV.

Threescore Canons put into the Nicene Council after Finis, by the care and Learning of Alphonsus Pisanus. The counterfeited Epistles of Sylvester, and that Council. A Roman Council wholly counterfeited. Letters counterfeited in the Name of Pope Mark, and Athanasius, and the Bishops of Egypt, to defend the Forgeries that were lately added to the Nicene Council.

B*inius* hath the Code of the Nicene Council, fairly written in Greek, and at the end of it ΤΕΛΟΣ : or in Latine, FINIS.

After this, in another place, (by it self) under the name of *Alphonsus Pisanus*, with the Patronage of *Francis Turrian*, he bringeth in a whole Legend of Canons, to the number of fourscore, Gathered all upon the Nicene Council.

In the Code it self there are the Epistles of *Alexander Alexandrinus*, *Constantine the Emperour*, and the whole Synod, the Emperours Oration, the Recantation of *Theognis* and *Eusebius Bishop of Nicomedia*, the Nicene Creed, and the 20 Canons

nous of the Nicene Council. All curiously written in fair Greek.

Out of the *Code*, after ΤΕΛΟΣ, there is a counterfeit List of the Bishops *Subscriptions* (but miserably depraved) to put the better face on the rest of the Forgeries: and like many other of the *Frauds*, written only in Latine. Then there is an humble Letter, whereby the Council submiteth it self to the Popes Censure; but in the Column on the other side (for there are 2 Columns in the Leaf) it is defaced with an empty Blank, for want of a Greek Copy.

For fear this Letter should not be seen often enough, he hath it again, with the Answer of Pope *Sylvester* thereunto; both recorded in another place, near to the *Arabick* Canons; detected by these marks: They are without any Greek Copy, are not among the Acts of the Council, are full of mistakes and Barbarismes, and clearly refuted by the Genuine Acts of the Council it self.

The Epistles are these.

SYNODI NICÆNÆ

Epistola

AD SYLVESTRUM PAPAM.

Beatissimo Papæ Urbis Romæ, cum omni Reverentiâ colendo, *Sylvestro*; *Hosius*
X Episcopus

Episcopus Provinciae Hispaniae, Civita-
tis Cordubae; Macarius Episcopus Eccle-
siae Hierosolymitanæ, Victor & Vincenti-
us ex Urbe Romæ, Ordinati ex directio-
ne tuâ.

QUONIAM omnia corroborata de
Divinis Mysteriis Ecclesiasticæ utilita-
tis, quæ ad robur pertinent Sanctæ Ec-
clesiæ Catholicæ & Apostolicæ, ad se-
dem tuam Romanam explanata, & de
Græco redacta sunt, scribere confite-
mur, nuncitaque ad vestræ Sedis argu-
mentum accurrimus roborari. Itaque
censeat vestra Apostolica Doctrina, E-
piscopos totius vestræ Apostolicæ Ur-
bis in unum convenire, vestrumque ha-
bere Concilium, sicut docet mystica Ve-
ritas, ut firmetur nostra Sanctimonia,
gradusque fixos, vel textus Ordinatio-
nis tuæ Sanctimonie nostra possit habere
Regula. Quoniam decet numerum di-
ctorum tuorum Coepiscoporum à te
discere gradus vel ordinis constituere
Urbis. Quicquid autem constituimus
in Concilio Nicæno, precamur vestri
oris consortio confirmetur. Oret Beati-
tudo tua pro universo Concilio. Data
8. Kalend. Julias. Accepta 13. Kalen-
das Novembris, Paulino & Juliano sum-
mis & n. libus.

There

There are a great many faults in it, which *Binius* mendeth; but he did not consider how accurate they were in Dating the time wherein the Letter was received: nor how much the Council condescended to the Bishop of Rome, while they wrote in Greek to the common people of Alexandria; but translated their Acts into Latine, for the Popes understanding. *Ad sedem tuam Romanam explanata, & de Græco redacta.* As if the Pope and his Clergy were unacquainted with the Greek Tongue.

RESCRIPTUM SYLVESTRI

ad Synodum Nicænam.

SYLVESTER Episcopus Sedis Apostolicæ & sanctæ Catholicæ Ecclesiæ Reverendæ Religionis Urbis Romæ, fratribus & Coepiscopis, qui in Nicænum Concilium convenerunt in Domino Salutem.

GAUDEO promptam vos Benignitatem servare. Nam & confirmos quoque ad vestræ Doctrinæ reclamantes de Mysterio vel unitate Trinitatis Chrysmatis vos secundum Dicta & Doctrinam Evangelicam Sanctam accepisse Gratiam. De quo Examinationis robo vera fuisse & esse mansura, quæ in vestrum nostrumque manavere Mysterium. Meum Chirographum & Discipulorum meorum offero in vestro Sancto Concilio,

quicquid constituistis unâ parem dare con-
sensum. Atque in gremio vestre Synodis
parva propter Disciplinam Ecclesie alligaba-
præcepta, propter Victorinum qui arbitrio
suo quicquid vellet affirmabat, & Cyclo-
Pasche pronunciabat fallaces, & cum Ec-
piscopis totius Urbis Italiae examinatum,
universitatis vestri Sancti Concilii dignetur
accipere veritatem. Et aliâ manu, Oret
nobis Beatitudo vestri Sancti Concilii Tre-
centorum Decem & Octo: ut Charitati,
que vobis data est Domini nostri Jesu
Christi servetur Augmentum. Data 5^{ta} & D.
Kalendas Novembr. Accepta 4. Idus Fe-
bruarii, Constantino Septies & Constan-
tio Cæsare Quarto Consulibus.

Though the Nonsense be the most hor-
rible that ever was seen, the exactness
great: For in token of the Spirit of
Prophecy, the Bishop of Rome telleth
them at Nice, that they were three hun-
dred and eighteen, and dateth the day
on which his Letter was received: which
I think was extraordinary.

But there is a contradiction in these
Dull Letters, that mars all. They
Nice inform the Pope, that all the Bishops
of the Apostolical City were assembled in one
and held his Council for him there: The
Pope on the other side tells them of
Council

Council at *Rome* of the Bishops of all the City of Italy (assembled) whence he sent the Truth examined by his Disciples there (as he calls them) for them at Nice, to receive: which he prays them to accept, &c. I confess the nonsense so terrible, that it is difficult to construe it to any sense at all: but divers circumstances interpret the words so, that *Præcepta* signifie *Canons*, and *Episcopi totius urbis Italiae*, the Roman Synod under *Sylvester*: As those other words, *Meum Chirographum & Discipulorum meorum offero*; his own Subscription, and the Subscription of the Bishops under him, whereby he confirmed the *Nicene Council*.

For the Legend goes, that while the Council was sitting at Nice of 318 Bishops, *Sylvester* called a Council at *Rome* of 267 Bishops; where they made *Canons* as they did at Nice, and as good luck was, confirmed the Council there: Else all at Nice had not been worth a Rush. And to this *Roman Council* *Sylvester* relateth, when he saith, *I send you mine, and my Disciples hands to give our joynt consent to all that you have ordained*. This is that Council which made the *Epilogus Brevis*, the commending of which to the *Nicene Council*, (were there nothing in

the Letter beside) would disgrace it for
Cofin-German to that putid Forgery, so
often touched in the *Epilogus Brevis*.

This Council is set by *Binus* (I know
not why) before the *Nicene* Council ;
though it professeth it self to be held
the same time. Perhaps the reason is,
that they could not be set down both to-
gether , and Priority was to be given to
the Synod at *Rome*.

The Title of this Council is,
CONCILIIUM ROMANUM

Aliud, sub Sylvestro Papa Primo.

It immediately follows *Constantines*
Donation, and dependeth on the truth of
the same.

The Popes *See* is magnified therein a-
bove the Skies ; and for that reason it
shineth among the Councils , as a Direful
Comet among the Stars of Heaven.

The Proem set before it bears the name
of the *Epilogue*, *Epilogus brevis*, &c. A
short *Epilogue* of the following *Roman*
Council. A Trip in the Threshhold be-
wraying the Author. A Learned Coun-
cil it was, no doubt, that began with the
conclusion : For the *Epilogue* is the close
of any discourse, the *Prologue* is the be-
ginning.

But

But this First is a small Indecency, we proceed to the matter. The *Nicene Council* has the good fortune of being full of smoothness, clarity and Majesty: But *Binins* finds this so rude and rough, that he is fain to clear the way by a *Premonition to the Reader*.

The following Canons were written ver-
batim, saith he, out of two Ancient Copies, Bin. in Concil. Rom. sub Sylvest. which in many places, by reason of the depravation of the Exemplars, can scarcely, or indeed not at all, be understood. Let the Reader censure favourably, and communicate, if he hath, something more certain.

You must touch it gingerly you see, or it will fall to pieces. *Solecismes* and *Non-sense* are like Rust and Cobwebs, signs of *Antiquity* in the *Roman Church*: Else certainly they would never have dared to present such *Mouldy Instruments* to the Face of the World. * But such Councils are fit to support the *Mystery of Iniquity*, which is made a *Mystery*, by making and supporting such Councils.

Since the *Canons* are so rude, we will let them go, and come to the *Epilogus*, which beareth the force of the most Authentick Canon.

Therein it is recorded, that in the time

Roman Forgeries.

of Sylvester and Constantine the most holy Emperour, while 318 Bishops sat in Council at Nice, by the Command of Sylvester; on the thirteenth of the Kalends of July, there was a Council of 267 Bishops convened at Rome, by the Canonical Call of the Pope: That again condemned Callistus, Arrius, Photius, and Sabellius, before condemned in the Nicene Council, and ordained, that no Arrian Bishop returning, should be received by any but the Bishop of the place. In which also, by the consent and Subscription of all, it was ordained, That no Lay-man should accuse a Clergy-man, and that no Priest should accuse a Bishop, no Deacon a Priest, no Sub-Deacon a Deacon, no Acolythite a Sub-Deacon, no Exorcist an Acolythite, no Reader an Exorcist, no Door-keeper a Reader. It was further ordained, that no Bishop should be condemned but by the Testimony of at least threescore and twelve Witnesses, nor shall the Highest Priest be judged by any, &c.

This Decree is put among the Popes Laws by Ivo Cartonensis, &c. Doubtless to the very great ease and satisfaction of the Roman Clergy: For it reaches down, you know, to the lowest Orders of Readers and Door-keepers. So that they may write as many Forgeries as they will; If

it

it be a Pope, no man can condemn him :
 If it be a Bishop, no less than threescore
 and twelve Bishops, must on their Cor-
 poral Oath prove the Fact against him :
 forty four *Equals*, against a Cardinal-
 Priest, twenty six must depose against a
 Cardinal-Deacon of the City of *Rome*,
 and seven against a Door-keeper ; all
 which must be at least his Equals. A
 Marvellous Priviledge for *the City of*
Rome! Which word *Rome*, though annex-
 ed only to *Cardinal-Deacons*, yet, for
 ought I know, the Judge will interpret
 its Extent, to all the other Orders ; or use
 it *Equivocally*, as himself listeth, or as his
 Superiour pleaseth. So that in Causes
 pertaining to the Interest of the *Roman*
Church, other Priests perhaps, beside them
 in the City of *Rome*, shall enjoy the be-
 nefit of this Law ; but in Causes displea-
 sing the Pope, and his Accomplices, none
 shall enjoy it, but the Priests of *Rome*.
 Many such *Trap-doors* are prepared in
 Laws, where Rulers are perverse and Ty-
 rannical ; and whether this be not one
 of those, I leave to the Readers further
 Examination.

Mark succeeded *Sylvester* in the See of
Rome : Between whom, and *Athanasius*,
 there were certain Letters framed, that
 stand

stand upon Record to this day, to prove the Canons of the *Nicene Council* to be *Threescore and ten*. Heretofore they were good old Records magnificently cited: but now they are worn out: for *Baronius* and *Bellarmino* have lately rejected them; who are followed by *Binius*, as he is by *Labbe* and *Cossartius* and the *Collectio Regia*, all concluding the Letters to be Forged. The three last have this Note upon that of *Athanasius*. *Hanc surreptitiam & ab aliquo confictam fuisse quinque rationibus ostenditur, &c.*

*Bin. in Ep:
Athanas. ad
Marc:*

‘That this Epistle is a Counterfeit devised by some body, appeareth evidently by five reasons. Whereof the first is this, In the Controversie between the African Churches, and the Roman Bishops, (*Zozimus* and *Boniface*) concerning the number of the *Nicene Canons*, this Epistle was unknown. 2. *Athanasius*, as is manifest by what went before, was at this time fled into *France*, and so it could not be written from *Alexandria* and from the Bishops in *Egypt*. 3. That Devastation fell upon the Church of *Alexandria* many years after these times in the Reign of *Constantius*, &c. As *Athanasius* himself witnesseth in his Epistle *ad omnes Orthodoxos*. 4. *Mark* died in
‘the

the Nones of *October* this present year:
Constantine himself being yet alive.
 5. If Pope *Mark* had sent a Copy of the
Nicene Council out of the Roman Ar-
 chives, to them at *Alexandria*, surely
 the Roman Copy and that of *Alexan-*
dria would have agreed thenceforth as
 the same: How then were those three
 Canons wanting in the Copy, which *S.*
Cyril sent from *Alexandria* to the Afri-
 cans, which were found in the Roman
 Copy?

He pointeth to the *Commonitorium*
 sent from *Rome* to the Sixth Council of
Carthage; and verifies all the Story we
 have related; by rejecting these Letters
 of *Mark* and *Athanasius*, made on pur-
 pose to defend the Forgeries there de-
 tected. For which he cites *Baron. An. 336.*
m. 59, 60. and *Bellarmin. de Rom. Pont. lib.*
2. cap. 25.

This Epistle was alledged by *Harding*
 against *Jewel*, and by *Hart* against *Rai-*
nolds for a good Record. How formal-
 ly it was laid down by the Elder Col-
 lectors you may see with your eyes: and
 may find it frequently cited by the most
 learned Papists. Such as these Being their
 best and only Evidences.

After *Mark Julius* succeeded. The Epi-
 stle

Bin. in Epist.
Julii.

file sent by the Bishops of the East to Pope Julius I. is now confessed to be a Forgery. *Veram & germanam non extare præter auctoritatem Baronii illud asserentis, ea quæ supra in principio Epistolarum Julii annotavi confirmant*: Saith *Binius*. Again he saith, ' This Epistle which is put in the ' second place, bearing the Names of the ' Bishops of the East, seems to be compiled by some uncertain Author, both by ' the concurrent Testimony of *Sozomen*, ' and *Socrates*, and because thou mayest ' observe many things to be wanting, and ' some in the words and things expressed ' to be changed,

Rescriptum Julii] The Epistle which *Julius* returned in answer hath the like Note upon it. *Hanc mendosam, corruptam, & a quodam ex diversis compilatam, &c.* ' That this Epistle is counterfeit, corrupt, ' and compiled by some body out of divers Authors, the Consulships of *Felicianus* and *Maximianus* evidently shew, ' &c.

The matter in these Epistles is the Popes Supremacy; the unlawfulness of calling Councils, but by his Authority; his Right of receiving Appeals; with other Themes, which Ambition and self Interest suggest, and of which genuine Antiquity is totally silent.

Hav-

Having so fortunately glanced upon that sixth Council, I shall not trouble the Reader with any more : but bewailing what I observe, beseech him earnestly to weigh this *Business walking in the Dark*, and take heed of a *Pope* and a *Church*, that hath exceeded all the World in Forgery. For let the Earth be searched from East to West, from Pole to Pole, Jews, Turks, Barbarians, Hereticks, none of them have soared so high, or so often made the Father of Lies their Patron, in things of so great Nature and Importance. Since therefore the Mother of Lyes hath espoused the Father of Lies for her assistance, and the accursed production of this adulterate brood is so numerous ; I leave it to the Judgement of every Christian, what *Antiquity* or *Tradition* she can have, that is guilty of such a Crime, and defiled with so great an Off-spring of notorious *Impostures*.

A N

AN

APPENDIX.

*Cardinal Baronius his Grave Censure and
Reproof of the Forgeries: His fear that
they will prove destructive and pernicious
to the See of Rome.*

A *Piarius*, a Priest of the Church of
Africa, being Excommunicated by
his *Ordinary*, for several notorious crimes,
flies to *Rome* for Sanctuary; *Zozimus* the
Bishop receives him kindly, gives him the
Communion, and sends Orders to see
him restored. Hereupon the *African*
Churches convene a Council, namely, the
sixth Council of Carthage, whence they
send a modest Letter, but as Sincere as
Powerful, shewing how after all Shifts
and Evasions, *Apiarius* had confessed his
Enormities; and that both the *Nicene*
Council, and clear *Reason*, was against
the disorder of such *Appeals*: All Causes
being to be determined in the Province
where they arose, by a Bishop, Patriarch,
or Council, upon the place. *Otherwise*,
say

say they, how can this Beyond-Sea Judgment be firm, where the necessary appearance of Witnesses cannot be made, either by reason of weakness of Nature, or Old Age, or many other Impediments? They decry the Innovation of the Bishop of Rome in arrogating that Authority, lest the smooke Puff of the pride of this World should be brought into the Church of Christ. This Epistle is on all sides owned and confessed to be a good Record. It was sent to Celestine the Successor of Zozimus and Boniface.

Epist. Concil. Carth. 6. ad Celest.

Ibid.

About 100 years after, Eulabius sat in the Chair at Alexandria, (some call him Eulalius:) Between him and Boniface 2. there are two Epistles extant, out of which it is gathered, that after the sixth Council of Carthage, the African Churches were Excommunicated by the Roman for 100 years, and reconciled at last upon the Submission of Eulalius, Archbishop of Carthage, accursing S. Augustine, and his own Predecessors.

Concerning these two Epistles, Cardinal Bellarmine giveth his Opinion thus: *Valde mihi eas Epistolas esse suspectas*, &c. 'I have a mighty suspicion of these Epistles: For first they seem to be repugnant to those things which we have spoken

Bel. de Sum. Pont. lib. 2. cap. 25.

ken

'ken concerning the Union of *S. Augustine*, *Eugenius*, *Fulgentius*, and other
 'Africans with the Roman Church: And
 'again, either there was no *Eulabius* of
 'Alexandria, to whom *Boniface* seemeth
 'to write; or at least there was none at
 'that time: as is evident out of the Chrono-
 'nology of *Nicephorus* of *Constantino-*
 'ple. Besides, *Boniface* intimates in his
 'Epistle, that he wrote at the Command-
 'ment of *Justinus* the Emperour. But
 'Justinus was dead before *Boniface* began
 'to sit; as is manifest out of all Histories.
 'Moreover, the Epistle which is ascribed
 'to *Boniface*, consists all of it almost of
 'two fragments, of which the one is ta-
 'ken out of the Epistle of Pope *Hormis-*
 'data to *John*, the other out of the Epistle
 'of *S. Gregory* to the Bishops of *France*:
 'even the 52 Epistle of his fourth Book.
 'Now *S. Gregory* was not born at that
 'time: nor is it credible that *Gregory*
 'took those words out of *Boniface*, since
 'the Style is altogether *Gregorian*.

Ibid.

'In the Epistle also which is Fathered
 'upon *Eulabius* the *Cartaginian*, there is
 'a Sentence of *S. Gregories* inserted, out
 'of the 36 Epistle of his fourth Book:
 'and the rest of that Epistle is nothing
 'but a fragment of an Epistle of *John*,
 'the

the Bishop of *Constantinople*, to Pope
' *Hormisdas*.

Notwithstanding all these reasons, *Bel-
larmine* is afraid to damn the *Epistles* :
but Cardinal *Baronius* is a little more
bold. He judges it inconvenient for the
Church of *Rome*, that any such Forgeries
were ever made : And upon the occasion
of these two *Epistles*, utterly disgraces *I-
sidore Mercator* for a meer *Impostor*.

Whether in so doing he salves the
Sores of the *Roman Church*, that hath
been guilty of vending them, the experi-
ence of Ages yet to come, will hereafter
evidence. In the mean time let us see
what he saith.

In *Not. Martyrol. ad 16. Octobr.* he lay-
eth down these words: *Scias falsam &
adulterinam Epistolam illam, quæ fertur
nomine Bonifacii 2. &c.* Know, that the
Epistle which is carried abroad in the name
of *Boniface 2. to Eulalius Bishop of Alex-
andria, which is extant, and published in
the second Tome of the Councils of the lat-
ter Edition, is false and adulterate.*

And speaking concerning the Schism,
Excommunication, and Re-union of the
African Churches, he saith, *Si hæc vera
sunt, &c.* If these things are true, certain-
ly then all the *Martyrs and Confessors,*
Y which

which were at that very time crowned with Martyrdom in the African Church, or otherwise waxed famous by the Merits of their Eminent Sanctity, must be blotted out of the List of Saints, which THE HOYL ROMAN CHURCH it self hath, in its Martyrology, numbred among the Martyrs, or reckoned among the Confessors. Since it is most manifest by a thousand Sentences of Cyprian, Augultine, and all the Fathers, that out of the Church there can be no Martyrdom, nor any kind of Sanctity.

If Lyes were always consistent, Truth would be amazed. God doth infatuate the Counsels of his Enemies, and turn their Wisdom into Foolishness. They run into inconveniences, sometimes so great, that they cannot be remedied. Could a Lye shun all inconvenience, and see to its Interest on every side, it would be as wise and perfect as Truth it self.

Ibid.

Quin amplius ex Collegis Aurelii, &c.
 But yet further, among other Companions of Aurelius, the most holy Father S. Augustine, the most glorious Beam of the Catholick Church, was accused in that Epistle. Who being clouded with the same Mist of Schism, must (if those Epistles be true) be blotted out of the Class of the Doctors of Holy Church, out

out of the number of Saints, nay out of the Martyrology; nor only so, but out of the Kalender of the HOLY ROMAN CHURCH. For it is most certain, that after the aforesaid *Aurelius*, he departed this life, within the space of the time before-mentioned. What should I reckon the *Fulgentiuses*, the *Eugeniuses*, and others, almost innumerable men, most Famous for Holiness and Learning, to be accounted in the same condition?

It is a common Artifice in the Church of Rome, to propagate these Forgeries as far as they are able, by them to possess the minds of men with great apprehensions of the Popes high and Infallible Power; and if at any time they are detected, to cast the blame on private persons: while the Church is free (they pretend) from such Abominations. I desire you to note therefore, that the HOLY ROMAN CHURCH it self is the Author of her *Martyrologies* and *Kalendars*, and that the HOLY ROMAN CHURCH her self hath Canonized her *Saints*, and made *Holy-days*, and put them into her *Breviaries*: And it was this very HOLY ROMAN CHURCH, that put the counterfeited *Council of Sinuesse* into her *Martyrologies*,

the Lying Legend of *Sylveſter* into the *Roman Breviary*, Authorized by three Popes, and the Council of *Trent*; and her counterfeit *Decretals* among her Laws, in all her *Conſiſtories*, and Eccleſiaſtical Courts of *Higheſt Judicature*. So that if *Baronius* do not err, the ROMAN CHURCH is liable to the Charge of theſe Baſtard-Antiquities: For which cauſe he might well break out into that angry Exaltie, *Eccè in quod Discrimen Unus Iſidorus Mercator, illarum Epistolarum Collector, res nostras adduxit! ut ex ea parte periclitari videatur Ecclesia*, Behold into what peril, one *Iſidore Mercator*, the Collector of thoſe *Epistles* hath brought our Affairs! So that the CHURCH ſeemeth on that ſide to be endangered, if we ſhall ſay, thoſe things which he hath collected, or rather feigned, be firm and certain. If the Roman Church be found guilty of Forgery, *Baronius* his judgment, ſhe is utterly ruined.

It is of no ſmall Importance, did he only confeſs the things to be feigned (rather than collected) which their great Maſters of the Councils find in *Iſidore* their firſt Author. But his acknowledgment of the hazard which the Church

Church runneth, is more. For they have so many Subterfuges about the *Roman Church*, that it is more difficult to find it, than to vanquish it. It was not the Pope in a *formal Council*, that Excommunicated the Church of *Africa*, or that put her Saints first into the *Roman Martyrologies*, yet it was the *Holy Roman Church*. And indeed, if the *Holy Roman Church*, and her Authority, be not to be found in her *Mass-books* and *Breviaries*, her *Courts* and *Consistories*, her *Laws* and *Decrees*, her *Martyrologies* and *Kalenders*, her *Popes* and *Doctors*, I know not where to meet with Her: And if nothing else be the *Roman Church* but a Pope and Council United, the *Roman Church* is but a linking business. There is no *Roman Church* (upon this account) sometimes for two or three Ages together: for she always vanishes upon the dissolution of the Council.

The *Roman Church* is in a great strait; but she may thank her self. She threw her self into this *Peril*, by making her self a schismatick, an Usurper, a Forger. She breaks the *Rule*; and if the Pope and Doctors about him be the *Roman Church*, as they certainly must needs be; for all that depart from them, shall be

Schismatics: If the Head of the Church, and all the Members that cleave unto it, be the *Roman Church*, she first brake the *Rule*, and then forged *Ancient Canons* in the Name of the *Nicene Council*, to defend her Exorbitancy: she cut her self off from the true Church in the sixth Council of *Carthage*, by a perverse inveterate obstinacy; and to acquit her self afterwards, laid the Curse and Scandal upon others. She pretends, at least, that the most Holy Churches were Excommunicated; that 217 Bishops in a Sacred Council, *Alypius*, *S. Augustine*, *Aurelius*, and all his Collegues, were *puffed up with pride by the Instigation of the Devil*, and accursed by a *Dreadful Excommunication*: for so it is in the *Epistle of Boniface* to *Eulalius*. And now she hath nothing left to support her Enormity, but this Greatness alone, which by these Forgeries she hath acquired and maintained. These *Thorns* are never to be pulled out, but the *Veins* and *Sinews* will follow after: For in rejecting these (Thorns in her sides) all her *Authority*, *Infallibility*, *Antiquity*, *Tradition*, *Unity*, *Succession*, *Credibility* and *Veracity* is gone.

As for *Baronius*, and the way he takes, a man may safely throw away the Sworn

when he has killed the Enemy: but the Church of *Rome* is not arrived to such an happiness. Politicians pull down the *Ladder* by which they have gotten up to the *Top* of their desires. But the case is altered here: They are undone, if the *Ladder* be removed. To acknowledge these *Helps* to be Forgeries, is their apparent *Ruine*.

Some Papists use these Counterfeits, by vertue of which their Predecessors acquired, and established their Empire, as *Usurpers* do *Traytors*, by whose villanous help they are seated in the Throne. But they can never wash off the Guilt they have contracted; nor make the Act, or the Crime (committed once) to be again *undone*. After 700 years enjoyment of the Benefit, they begin to slight the means of acquiring it: But it is, because they cannot help it. The Cheat is detected, and they wou'd fain perswade the World they are Innocent of it. All of them either hold these things to be no *Forgeries*, or (if *Forgeries*) to be *none of theirs*. The Confession is not Genuine, like that of *S. Peter*; rather it is awkward and untoward, like that of *Apianus*; whose Confession the sixth Council of *Carthage* observes to be *forced*. For after he had

obstinately persisted, as long as possible, in an impudent denial, reviled his Judges, abused the *Roman Chair*, disordered the Church, and inflamed the World, when God had brought him into so vast a strait, that he could do no otherwise: then the *Fraudulent Dissembler*, as they call him, fled to Confession; but the Root of his Malevolence he retained in him.

Some Papists confess these Forgeries, but deny them to be theirs: They confess the things, but justify themselves. The things they say are *Forgeries*, but themselves no *Forgers*: And whether of the two be the greater Impudence, is hard to define: They confess the *Fraud*, but make no *Restitution*. All their Drift is to save their *skin*: when one pretence is broken, they fly to another: nay, they go on to quote these things, even now they confess them: where they are not detected they still do quote them; and wish still, they were as able to conceal and defend them, as ever: For for one that knows them, they meet with a thousand that are ignorant of those devices. There they dissemble their Conviction, and hide their Confession with the Ignorant, and before such make shew of these Frauds, as of great and glorious

Anti-

Antiquities; though, like *Proteus*, they transform themselves into other shapes before the more Learned. They find it meet and necessary to sail with every Wind, and to adapt themselves fitly in their discourses, both to them that know them, and to them that know them not; with them that know them they seem to decry the Impostures.

These things I speak, not to the poor simple *seduced* Papists, who did they believe and know these things, would abhor them to the Death; but to the *seducers* themselves, who so delude the Ignorant, and are by all *Methods* ever busie in carrying on the Cause of the *Temporal Kingdom of the Church of Rome*: as by their obstinate practises is most apparent.

Baronius himself bewrayeth his Confession to be without any purpose of amendment; even by the Defence he maketh, for his good Old Friend, the Bastard *Isidore*.

A *Jerom of Prague*, or a *John Huf*, a *Latimer*, or a *Ridley*, though never so holy and pure in other things, were to be cursed with *Bell, Book, and Candle*, if the least Errour appeared in them, that reflected on the Popes *Security*: Though never so Innocent, they were with all violent

violent fury pursued to the Fire. But if a man have this one Vertue, of maintaining the Popes *Interest*, he may lye, and cog, and cheat, and forge; abuse Apostles, Councils, Fathers, and be followed by an Army of Popes and Doctors: becoming a Zealous and Venerable Saint notwithstanding. *Hincmarus* of *Rhemes* could hardly escape, for offering to mutter against *Isidore*. But *Isidore* himself, because he did the Pope Service, though he be a *sacrilegious* person, and deserves all that can be called *Bad*, for the incomparable height and depth of his *Villany*; yet he is received to fair Quarters, and well esteemed of by Cardinal *Baronius*: *Testimonium illi perhibeo (utar verbis Apostoli)* (saith he) *quod Zelum habuit, sed non secundum Scientiam, &c.*

I will give him this Testimony, (and here I will use the words of the Apostle) He had a Zeal, but not according to knowledge. For because the contention of *Aurelius*, Bishop of Carthage, *Augustine*, and other African Bishops, seemed to him a little more hot than it should be, with *Boniface* and *Celestine* the Roman Popes, in the Cause of *Apiarius* the Priest: he supposed it expedient, in that Epistle which he feigned in the name of *Boniface*, to patch

up,

up what was cut away. But away with these things! The Church of God is not founded, nor does it lean upon Chaff, it self being the Pillar and Ground of Truth. Baron. Martyrol. Octob. 16.

I will not note, how he abuseth the Scriptures, nor how he wresteth the words of the H. Apostle, to cover a filthy piece of Knavery: nor yet in what sense he maketh the last words, which he uttereth, to sound; concerning the Roman Churches being her self the Pillar and Ground of Truth. Though matters are so carried, as if she were great enough to be her own Support, and without being founded on any other, were her own Foundation. All I shall observe, is, that Hadrian 1. and Leo 9. have been very zealous and tender of these Records: that Benedictus Levita got them confirmed by the Roman Chair: that several Popes, since Leo 9. have imbraced, countenanced, and furthered them, as Pope Paul V. and Sixtus V. in particular: that Isidore Mercator, whom Baronius confesseth to be a Cheat, is the common Father of the Popish Compilers: That the Codes, or Tomes of the Councils, at this day received in the Roman Church, for good and Sacred Records, are by these Collectors,

James

James Merlin, Peter Crab, Laurentius Surinus, Carranza, Nicolinus, Severinus Binus, Labbe, the *Collectio Regia*, old Ivo, Gratian, &c. have digested these Impostures, and recorded them as the *Sacred Authenticks* of the H. Catholick Church: that whole Armies of Cardinals, Archbishops, Bishops, Doctors, Schoolmen, Jesuites, Monks, Fryars, Canonists, &c. have cited them for many Ages as true Records: that *Turrian* in particular (with divers others) have set themselves strenuously to defend them: that they have imposed the Cheat upon Kings and Emperours: that the Forgeries are backed with the Authorities of Popes, Emperours, Kings, &c. All, no doubt, having a zeal, but not according to knowledge; that is, being exceeding regardful of the Interest of the Chair, and studiously maintaining the *Temporal Kingdom of the Church*, as they call it; but erring in the manner. While they thought this the way to advance her, which is now become her apparent shame, and a probable means (without sudden amendment) to bring her to Confusion.

That

That Princes may a little more clearly see into the Mystery of these counterfeit *Decretals*, it is meet, in the close of all, to expose to the view of the World one *Passage*, out of many other, which we have passed over in silence. The Design of it touches Kings and Emperours to the *Quick*, though (for greater security to the Chair) it be covertly expressed. It is in the Oration of *S. Peter* to the people of *Rome*, in *S. Clements* Letter to *S. James*; and it is commended to the consideration of the World by all the *Popish* *Compilers* of the *Decrees* and *Councils*, from *Isidore* downwards.

It is revived in the first Epistle of *Anacletus*, as *Binius* * observes: And * *Bin. Marg*
expressly repeated (because they will make in *Clement*.
much of it) in the counterfeit Letter of *Epist. I.*
* *Fabianus*, a Roman Bishop and Mar- * *Fab. E-*
tyr, that lived about 1400 * years ago, * *pist. I.*
to this purpose. * *An. Chr* 238.

When he had said these things, and many more like unto these, looking upon the people, again, he said, And you my dearest Brethren, and Fellow-Servants, obey this * Man that presideth over you to teach * *S. Peters*
you the Truth, IN ALL THINGS: *Forged*
Knowing, that if any one grieveth him, *Oration.*
he receiveth not Christ, who intrusted to him
the

* The Roman Bishop.

the Chair of Teaching: and he that receiveth not Christ, shall be judged not to have received God the Father: and therefore neither shall himself be received into the Kingdom of Heaven, &c. But ever coming together, to Clement, *Date omnes operam pro ipso sentire*, (it is an Emphatical expression) make it your business to be of his Opinion; and with your utmost study to shew your favour towards him: Knowing, that for every one of your sakes, the Enemy is more enraged against him alone, and stirs up greater Wars against him. Ye ought therefore to endeavour with your utmost study, that being all knit together in the Bond of love towards him, ye may cleave unto him with a most perfect affection. But you also be sure to continue unanimous in all Concord, that you may so much the more easily obey him with one Consent and Unanimity. For which, both you may attain Salvation, and he, while ye obey him, may more readily bear the weight of the Burden laid upon him. They must with their utmost study favour him; and bend all their Charity to each other, [for this very end] that they may cleave the faster unto him; for doing which, they shall attain Salvation. This environs the Popes Chair with Armies of Well-

Well-wishers and servants. But the *Dangerous Passage* follows, which shakes all the *Thrones and Kingdoms* in the *World*! Left they should be an *Army of silly Sheep*, and simple *Doves*, wanting the *Serpent's Fraud and Sting*. He admonisheth them further, that they all must be *Enemies to their Popes Enemies*, and hate all that he hateth. I leave *Kings and Princes* to judge of the words.

Quadam etiam ex vobis ipsis intelligere debetis, &c. Some things also ye ought to understand of your selves; If there be any thing which he dares not evidently and manifestly speak out, for fear of the *Treacheries of evil men*. As for Instance: If he be an *Enemy to any one for his Deeds*, do not ye expect that he should tell you, Be ye not *Friends with such an one*: but ye ought prudently to observe, and to do his *Will* without any *Admonition*, and to turn from him, against whom ye perceive he is an *Enemy*; nor so much as to speak to him, with whom he speaketh not, &c. That every one in fault, while he covets to regain all your *Friendships*, may the sooner make haste to be reconciled to him who is over all; and by this return to *Salvation*, while he begins to obey the *Admonitions* of his *Superiour*. But if any one shall be a *Friend*

to

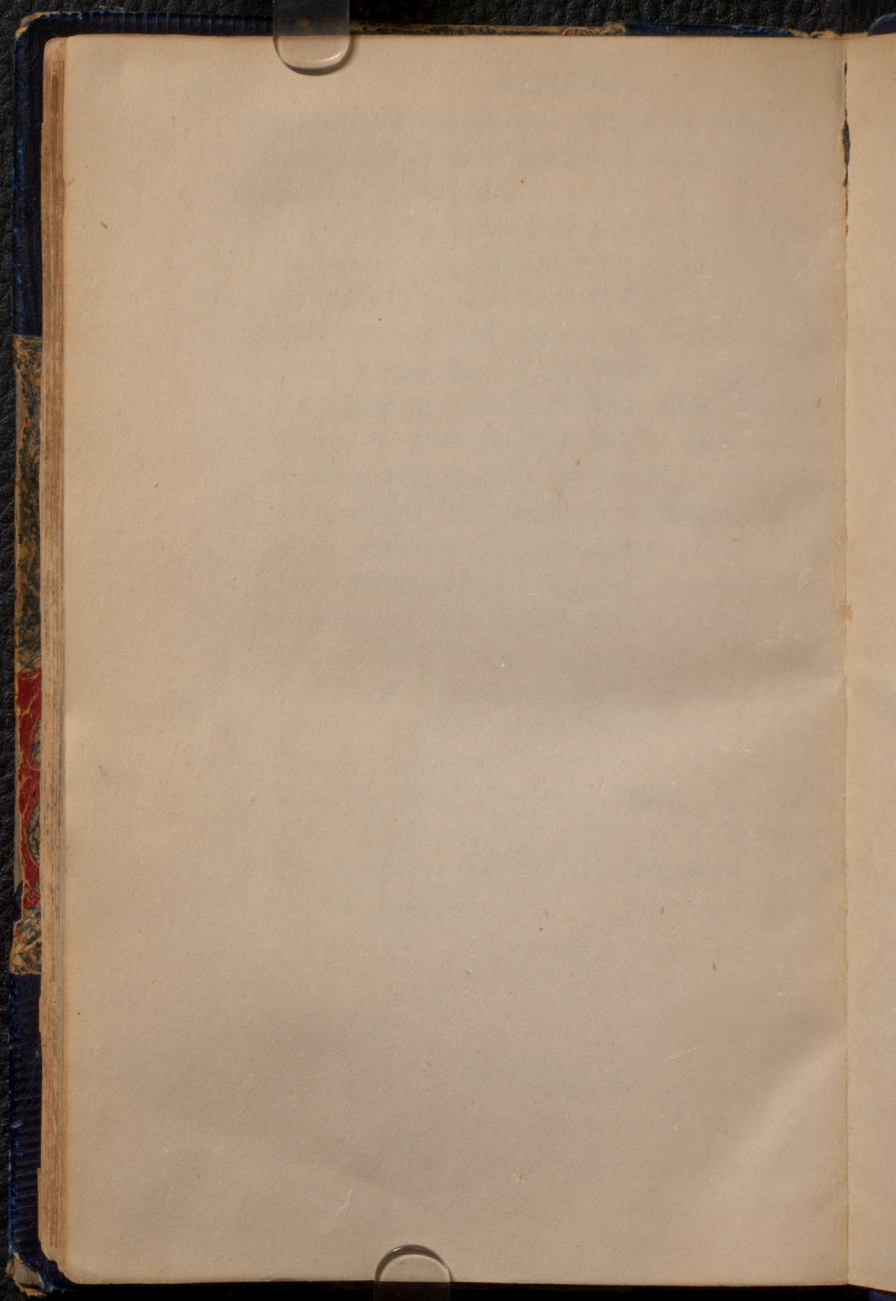
to those to whom he is not a Friend, or
 speak to those to whom he speaketh not, he
 is one of them, &c.

This dangerous Intimation is a sufficient hint for Jesuitical Souls: He declares his Principle, that he is an *Enemy* to some, contrary to our Saviours Order: and gives order to his Disciples to guess at his meaning, and without any publick notice to execute the same. *Hatred* removes its Object; he hates, and they must do his Will without Admonition. If they mistake his meaning, provided they do it out of Zeal, he can easily connive at it: which suits with their Practices, of Poysoning Emperours, Murdering Kings, attempting on Queens, their Massacre at *Paris*, the Gunpowder-Treason, &c. The Instruments of which Acts, are by such Records rather favoured than discouraged; and some of them Canonized, rather than punished in the See of *Rome*.

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